THE

METROPOLITAN

CATHOLIC ALMANAC,

AND

LAITY'S DIRECTORY,

For the Year of our Lord

1842.

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PREFACE.

In the present number of the Catholic Directory, our first care has been, as usual, to note the changes that have taken place in the various diocesses, and to record the accessions of clergymen, the erection of churches, and other additional resources which the Catholic Church in the United States has acquired during the past year. The memoir of Mother Seton, foundress of the Sisters of Charity, near Emmitsburg, Md. has been collected from the most authentic sources of information, and, we trust, will be read with interest by the Catholic community of this country. In the obituary we have furnished a brief notice of the clergymen and others whose names are there recorded, and shall pursue the same plan hereafter, convinced that a periodical like the Directory is one of the most appropriate channels for transmitting an historical outline of those who have been more particularly devoted to the service of the Church, and that the mention of their labors and virtues, though concise, will afford much edification to the reader. In addition to the ecclesiastical affairs of our own country, we have given the statistics of several other portions of the Catholic world, exhibiting the progress and vitality of that faith which is of all nations and of all ages, and which even at this eleventh hour presents to our admiration its confessors and martyrs, and displays itself in the East with a constancy and heroism worthy of the primitive days of Christianity. We thankfully acknowledge the kindness of those who have aided us in the compilation of the Directory, and hope that the diligent effort we have made to render it useful and interesting, will be an apology to the public for its imperfections and the inaccuracies which so easily find their way into a publication of this nature.

THE EDITOR.

CHRONOLOGICAL CYCLES.

Dominical Letter,..... B	Solar Cycle,..... 3
Lunar Cycle, or Golden No. 19	Roman Indiction,..... 15
Epact,..... 8	Julian Period,..... 6555

Year of the world, 5846.

CARDINAL POINTS.

Vernal Equinox,.....	March	20, at 7h. 9m.	P. M.
Summer Solstice,.....	June	21, at 4h. 18m.	P. M.
Autumnal Equinox,.....	September	23, at 6h. 22m.	A. M.
Winter Solstice,.....	December	21, at 11h. 51m.	P. M.

SOLAR AND LUNAR ECLIPSES
OF THE YEAR 1842.

There will be five eclipses this year, three of the sun, and two of the moon, as follows:

The first is an annular eclipse of the sun, the 11th January, at 11 o'clock 11 min. in the forenoon, invisible here. This eclipse will be only visible at the Cape of Good Hope. Duration nearly 2 hours, on the sun's southern limb.

The second is a partial eclipse of the moon, the 26th January, at 12 o'clock 45 min. in the afternoon, invisible here. The moon will rise eclipsed at London, at 4 o'clock 34 min. London time. Duration nearly 3 hours on the moon's northern limb.

The third is a total eclipse of the sun, the 8th of July, at 1 o'clock 56 min. in the morning, invisible here. This eclipse will be partially visible at London, Edinburgh and Dublin, and will end at half past six o'clock, London time. Duration 1 hour. 45 min. on the sun's southern limb.

The fourth is a partial eclipse of the moon, the 22d July, at 5 o'clock 53 min. in the forenoon, invisible here. Duration 2 hours on the sun's southern limb.

The fifth is an annular eclipse of the sun, the 31st day of December, at 1 o'clock 58 min. in the afternoon, invisible here.

MOVEABLE FEASTS.

Septuagesima Sunday,.....	Jan.	23
Ash Wednesday, or first day of Lent,.....	Feb.	19
Palm Sunday,.....	Mar.	20
Easter Sunday,.....	Mar.	27
Ascension Day,.....	May	5
Whit Sunday, or Pentecost,.....	May	15
Trinity Sunday,.....	May	22
Corpus Christi,.....	May	26
First Sunday of Advent,.....	Nov.	27

EMBER DAYS.

February,.....	16, 18, 19	September,.....	14, 16, 17
May,.....	18, 20, 21	December,.....	14, 16, 17

COMMANDMENTS OF THE CHURCH.

1. The Catholic Church commands her children, on Sundays and Holy-days of obligation, to be present at the holy Sacrifice of Mass, to rest from servile work on those days, and to keep them holy.

2. She commands them to abstain from flesh on all days of fasting and abstinence; and on fast days to eat but one meal.

3. She commands them to confess their sins to their Pastor at least once a year.

4. She commands them to receive the Blessed Sacrament at least once a year, and that at Easter or during the Paschal time, which begins on the 1st Sunday of Lent and ends on Trinity Sunday.

HOLY-DAYS OF OBLIGATION.

The Circumcision of our Lord.—The Epiphany.—The Annunciation of the B. Virgin.—The Ascension.—Corpus Christi.—The Assumption of the B. Virgin.—All Saints.—The Nativity of our Lord.

FASTING DAYS.

Every Friday in Advent; every day in Lent, Sundays excepted; the Ember-days which occur four times in the year, viz: the Wednesdays, Fridays and Saturdays; 1. immediately after the first Sunday in Lent; 2. in Whitson Week; 3. immediately after the 14th of September; 4. immediately after the third Sunday of Advent; the Vigils of Whit-Sunday, of SS. Peter and Paul, of the Assumption, of all Saints and of Christmas. When a fasting-day falls on Sunday, it is observed on the Saturday preceding. To fast, consists in abstaining from meat, in eating but one full meal in the day, and that not before twelve o'clock. Besides this repast, a *collation* is allowed in the evening; which, however, should not exceed the one fourth of an ordinary meal. Milk, except to color tea or coffee, eggs and warm fish, are prohibited at the collation. All those who have completed their twenty-first year, are obliged to observe the fasts commanded by the Church. The sick, women with child or who give suck, they who are under infirmities, who are advanced in years, or whom painful and laborious occupation will not permit to fast without great prejudice to their health, are dispensed from fasting. But every little head-ache, want of sleep, or other transient and

inconsiderable indisposition, are not sufficient reasons to justify an exemption from the law. To act prudently, and with a safe conscience in this matter, we should always consult the clergyman who is charged with our spiritual welfare, and follow his advice. With respect to the time of Lent, it should be remembered that, if the bishop of the diocess grants a general dispensation to eat flesh-meat at our meal on certain days in the week, those days do not, on that account, cease to be fasting days; and it should be further observed, that fish and meat are not allowed to be taken at the same meal. They who, for good reasons, have been dispensed from this law of the Church, should endeavor to comply with it as far as their circumstances will permit, and supply what is wanting by other works of penance.

DAYS OF ABSTINENCE.

A day of abstinence is that on which we are not allowed to eat flesh-meat. These days are all Fridays in the year, and every day in Lent, unless a dispensation to the contrary be granted. When Christmas falls on Friday, abstinence is not of precept. The law of abstinence obliges all those who have attained the age of reason.

EPISTLES AND GOSPELS

Of the Sundays, Holy-days and principal Festivities in the year.

Advent, 1 Sun Ep Rom. xiii 11, 14	Gosp Luke xxi 25, 34
2 Sunday, Ep Rom. xv 4, 13	Gosp Matt xi 2, 10
3 Sunday, Ep Philip, iv 4, 7	Gosp John i 19, 28
4 Sunday, Ep 1 Cor iv 1, 5	Gosp Luke iii 1, 6
Christmas, 1 Mass. Ep Tit ii 11, 15	Gosp Luke ii 1, 15
2 Mass, Ep Tit iii, 4, 8	Gosp Luke ii 15, 21
3 Mass, Ep Heb i 1, 12	Gosp John i 1, 14
St Steph. Ep Acts vi 8, 11 & vii 54, 59	Gosp Matt. xxiii 34, 39
St. John, Ep Eccl xv 1, 7	Gosp John xxi 20, 24
H Innocents, Ep Apoc xiv 1, 6	Gosp Matt ii 13, 18
St Thomas Cant. Ep Heb. v 1, 7	Gosp John x 11, 17
St Sylvester, Ep 2 Tim. iv 1, 9	Gosp. Luke xii 35, 41
New Year, Ep Tit ii 11, 15	Gosp Luke ii 21, 22
Epiphany, Ep Isai lx 1, 7	Gosp Matt ii 1, 13
1 Sund. Ep. Rom xii 1, 6	Gosp Luke ii 42, 52
2 Sund. Ep Rom. xii 6, 16	Gosp John ii 1, 12
Name of Jesus, Ep Acts iv 8, 12	Gosp Luke ii 21
3 Sund. Ep Rom xii 16, 21	Gosp Matt viii 1, 13
4 Sund. Ep. Rom xiii 8, 11	Gosp. Matt viii 23, 28
5 Sund. Ep Colos iii 12, 18	Gosp Matt xiii 24, 31
6 Sund. Ep 1 Thes i 2, 10	Gosp Matt xiii 31, 36

Septuag. Ep 1 Cor ix 24, x 5	Gosp Matt xx 1, 17
Sexages. Ep 2 Cor xi 19, xii 10	Gosp Luke viii 4, 16
Quinquages. Ep 1 Cor xiii 1, 13	Gosp Luke xviii 31, 43
Ash Wed. Ep Joel ii 12, 20	Gosp Matt vi 16, 22
1 Lent, Ep 2 Cor vi 1, 11	Gosp Matt iv 1, 12
2 Lent, Ep 1 Thes iv 1, 8	Gosp Matt xvii 1, 10
3 Lent, Ep Ephes v 1, 9	Gosp Luke xi 14, 29
4 Lent, Ep Gal iv 22, 31	Gosp John vi 1, 15
Pass Sunday, Ep Heb ix 11, 15	Gosp John viii 46, 59
Palm Sunday, Ep Phil ii 5, 11	Gosp Matt xxi 1, 10 and chap xxvi xxvii
Maundy-Thur. Ep 1 Cor xi 20, 33	Gosp John xiii 1, 15
Good-Frid. Ep Exod xii 1, 12	Gosp John xviii xix
H Saturday, Ep Colos iii 1, 4	Gosp Matt xxviii 1, 7
Easter Sunday, Ep 1 Cor v 7, 8	Gosp Mark xvi 1, 7
E Monday, Ep Acts xx 37, 43	Gosp Luke xxiv 13, 35
E Tuesday, Ep Acts xiii 26, 33	Gosp Luke xxiv 36, 47
Low Sunday, Ep 1 John, v 4, 10	Gosp John xx 19, 31
2 Sund. after East Ep 1 Pet ii 21, 25	Gosp John x 11, 16
3 Sund. Ep 1 Pet ii 11, 18	Gosp John xvi 16, 22
4 Sund. Ep James i 17, 21	Gosp John xvi 5, 14
5 Sund. Ep James i 22, 27	Gosp John xvi 22, 30
Ascension, Ep Acts i 1, 11	Gosp Mark xvi 14, 20
6 Sund. Ep 1 Pet iv 7, 12	Gosp John xv 26 xvi 4
Whit-Sun. Ep Acts ii 1, 11	Gosp John xiv 23, 31
Whit-Mon. Ep Acts x 42, 48	Gosp John iii 16, 21
Whit-Tues. Ep Acts viii 14, 17	Gosp John x 1, 10
Trin. Sund. Ep Rom xi 33, 36	Gosp Matt xxviii 18, 20
Corp. Christi, Ep 1 Cor xi 23, 29	Gosp John vi 56, 59
2 Sunday, Ep 1 John iii 13, 18	Gosp Luke xiv 16, 24
3 Sunday, Ep 1 Pet v 6, 11	Gosp Luke xv 1, 10
4 Sunday, Ep Rom viii 18, 23	Gosp Luke v 1, 11
5 Sunday, Ep 1 Pet iii 8, 15	Gosp Matt v 20, 24
6 Sunday, Ep Rom vi 3, 11	Gosp Mark viii 1, 10
7 Sunday, Ep Rom vi 19, 23	Gosp Matt vii 15, 21
8 Sunday, Ep Rom viii 12, 17	Gosp Luke xvi 1, 9
9 Sunday, Ep. 1 Cor x 6, 14	Gosp Luke xix 41, 47
10 Sunday, Ep 1 Cor xii 2, 11	Gosp Luke xviii 9, 14
11 Sunday, Ep 1 Cor xv 1, 10	Gosp Mark vii 31, 37
12 Sunday, Ep 2 Cor iii 4 9	Gosp Luke x 23, 37
13 Sunday, Ep Gal iii 16, 22	Gosp Luke xvii 11, 19
14 Sunday, Ep Gal v 16, 24	Gosp Matt vi 24, 33
15 Sunday, Ep Gal v 25, vi 11	Gosp Luke vii 11, 16
16 Sunday, Ep Eph. iii 13, 21	Gosp Luke xiv 1, 11
17 Sunday, Ep Eph iv 1, 6	Gosp Matt xxii 35, 46
18 Sunday, Ep 1 Cor i 4, 9	Gosp Matt ix 1, 8
19 Sunday, Ep Eph iv 23, 28	Gosp Matt xxii 1, 14
20 Sunday, Ep Eph v 15, 21	Gosp John iv 46, 53

21 Sunday, Ep Eph vi 10, 17	Gosp Matt xviii 23, 25
22 Sunday, Ep Philip i 6, 11	Gosp Matt xxii 15, 21
23 Sunday, Ep Phil iii 17, 21	Gosp Matt ix 18, 26
24 Sunday, Ep Col i 9, 14	Gosp Matt xxiv 15, 35
St Andrew, Ep Rom x 10, 18	Gosp Matt iv 18, 22
Concep of BVM. Ep Prov viii 22, 36	Gosp Matt i 1, 16
St Thomas, Ep Eph ii 19, 22	Gosp John xx 24, 29
Candlemas, Ep Malachi iii 1, 5	Gosp Luke ii 22, 32
St Matthias, Ep Acts i 15, 26	Gosp Matt xi 25, 30
St Patrick, E Eccl xliv xlv	Gosp Matt xxv 14, 27
St Joseph, E Eccles xlv 1, 6	Gosp Matt i 18, 22
Annunc. E Isai vii 10, 16	Gosp Luke i 26, 38
St George E 2 Tim ii 8, 10 iii 10, 12	Gosp John xv 1, 7
St Mark, E Ezec i 10, 15	Gosp Luke x 1, 10
SS Philip and James, E Wis. v 1, 6	Gosp John xiv 1, 13
Find. Cross, E Philip ii 5, 11	Gosp John iii 1, 15
St Barnaby, E Acts xi 21, 27	Gosp Matt x 16, 22
St John Baptist, E Isai xlix 1, 8	Gosp Luke i 57, 68
SS Peter and Paul, E Acts xiii 1, 11	Gosp Matt xvi 13, 19
Visitation of BVM. E Cant ii 8, 14	Gosp Luke i 39, 47
St Mary Magd. E Cant iii 2 &c.	Gosp Luke vii 37, 50
St. James, E 1 Cor iv 9, 15	Gosp Matt xx 20, 23
St Ann, E Pro xxxi 10 &c.	Gosp Matt xiii 44, 52
Transfiguration, E 2 Pet i 16, 19	Gosp Matt xvii 1, 9
St Lawrence, E 2 Cor ix 6, 10	Gosp John xii 24, 26
Assump. BVM. E Eccl xxiv 11, 20	Gosp Luke x 38, 42
St Bartholomew, E 1 Cor xii 27, 31	Gosp Luke vi 12, 19
Nativ BVM. E Prov. viii 22, 36	Gosp Matt i 1, 16
Exalt. Cross. E Phil ii 5, 11	Gosp John xii 31, 36
St Matthew, E Ezek i 10, 15	Gosp Matt ix 9, 13
St Michael, E Apoc i 1, 5	Gosp Matt xviii 1, 10
Angel-Guard, E Exod xxiii 20, 23	Gosp Matt xviii 1, 10
St Luke, E 2 Cor viii 15, 24	Gosp Luke x 1, 9
SS Simon and Jude, E Ep iv 7, 13	Gosp John xv 17, 22
All Saints, E Apoc vii 2, 12	Gosp Matt v 1, 12
All Souls, E 1 Cor xv 51, 57	Gosp John v 25, 29
Present. BVM. E Eccl xxiv 14, 16	Gosp Luke xi 27, 28

SACRIFICE OF THE MASS.

OF SACRIFICE IN GENERAL.

Sacrifice is an offering, made to God, of some external and sensible object, by a duly appointed minister, for the purpose of testifying, by the destruction or notable change of the thing offered, the supreme dominion of the Almighty, and the absolute dependence of man on his power and goodness. Sacrifice, therefore, is a worship which belongs only to God, and cannot without crime, be offered to the creature. This mode

of honoring the Divinity is as ancient as the world, and has in all ages been considered the most sublime and most excellent act of religion. The virtuous Abel and the murderous Cain both offered sacrifices to God. Noah, Melchisedec and other true servants of the Almighty did the same, and at a later period, when God specially set apart for his service the family and race of Abraham, he instituted himself the different sacrifices that were to be offered, and designated the kind of victims that were pleasing to him, and such as were unworthy of being placed upon the altar. Even among idolatrous nations we find this mode of religious worship respected, however gross the superstitions that disfigured the practice of it. At the shrines of their false deities they presented not only their prayers, but their oblations. All mankind have been imbued with the idea that sacrifice was a worship most acceptable to God, and hence from the very origin of the world do we every where see the temple, the altar, the priest, the victim, constituting the main features of the various forms of religion, that have been venerated among men.

REALITY OF THE SACRIFICE OFFERED IN THE NEW LAW.

It is an article of our faith that there exists in the Church of Jesus Christ a true and real sacrifice. Prefigured in the law of nature by the sacrifices of Abel and Isaac; in the Mosaic ceremonial by the Paschal lamb and other offerings; foretold in a special manner by David when he proclaimed the Messiah a priest according to the order of Melchisedec; predicted still more clearly by the prophet Malachy, when he announced that pure oblation which was to be a substitute for all the ancient victims, the sacrifice of our altars was instituted by the Saviour of the world at the same time that he established the Eucharistic sacrament. "The Lord Jesus," says St. Paul, "in the night that he was betrayed, took bread, and giving thanks, broke and said: take ye and eat, this is my body which shall be delivered for you. In like manner also the chalice, after he had supped, saying: this chalice is the new testament in my blood: this do ye, as often as ye shall drink it, in commemoration of me." Here our Lord gives to his apostles and their successors in the ministry, the power of consecrating the elements of bread and wine, of changing them into his sacred body and blood; and this is the sublime act which the priests of the New Law perform in the celebration of the Mass, as the instruments of divine power and love. No sooner does the minister of religion pronounce the mystic words, than the adorable victim that was immolated on Calvary for the sins of the world, descends upon our altars; and, if Jesus Christ is really present on the altar, does he not necessarily offer himself to his eternal Father? His priest-

hood is eternal, says an apostle; he is always living to make intercession for us: wherever he is, there do his precious wounds plead in our behalf, there does he offer to the Divine Majesty his humiliations and atonement, and a perfect homage of adoration and thanksgiving. Such is the oblation which he makes of himself on the altar, an oblation beautifully represented by the apparent separation of his body from his blood. For though under the species of wine is contained the whole person of Jesus Christ, and under the species of bread he is also whole and entire, he appears before us in a state of destruction and immolation; and as he was a victim on the cross by the effusion of his blood, so is he a victim on our altar by the mystic separation of his blood from the body. The sacrifice of the New Law is called the *Mass*, from the Latin word *missa* or *missio*, which signifies *dismissal*. Formerly it was the custom, after an exhortation and the recitation of certain prayers, to dismiss from the assembly of the faithful the catechumens or those who were preparing to receive the sacrament of baptism, and this separation was called the *missa* of the catechumens, a name which was afterwards given to the first part of the public service. The second part, which consists of the sacrifice properly so called, was terminated with the words, *ite, missa est*, and was denominated the *missa* of the faithful; and thus the whole liturgy received the name of *missa* or *mass*.

ENDS AND EFFECTS OF THE EUCHARISTIC SACRIFICE.

The objects of the sacrifices prescribed by the law of Moses, were principally four: The first was to pay to God the homage of adoration which is due to his infinite majesty, and to acknowledge his supreme dominion over all things. The victim offered for this end was called a *holocaust*, and the offering of it was considered a more perfect sacrifice than any other. The Jewish oblations had also in view the acknowledgment of the blessings that God had conferred upon the people, and the sacrifice was called a *thanksgiving*. Another end of sacrifice was to implore the favors of heaven, and a fourth was to satisfy the divine justice and implore the pardon of sin. Thus was man continually reminded by the different offerings of the Old Law, of the principal duties which he owed to God. But these duties are much more forcibly inculcated and much more perfectly fulfilled, by means of the great sacrifice that has been substituted in the place of the ancient oblations. What could more forcibly recall to our minds the obligation of honoring the divine majesty, or enable us more effectually to discharge this duty, than the homage which the Son of God presents to his Father in the eucharistic sacrifice? Here alone do we find that perfect adoration which is due to

the infinite grandeur and excellence of the Deity. Here also are we supplied with the means of amply acknowledging the favors we have received from God. For what blessings can be conferred upon us that will not find an adequate requital in the thanksgivings offered up from the altar by our Divine Saviour? A third effect of the holy sacrifice of the mass is to obtain for us the graces we have need of. Alas! we cannot but be sensible of our poverty and weakness, of the many enemies that oppose us in the pursuit of real happiness, of the snares that are laid for us on every side. And where can we look for refuge, where can we find a sure protection, except in the assistance of God? But how are we to raise our suppliant hands to heaven? What can we do to attract upon ourselves its favorable regard? Surely we have no claim to it, except in the merits of Jesus Christ, who appears on our altar to intercede for us, and to open to us by his omnipotent mediation, the treasures of divine grace. The eucharistic oblation is also propitiatory, because it is a perpetuation of that which was made on Calvary. It does not indeed obtain directly the remission of mortal sin, but it effaces the venial faults we may have committed, and may procure for the sinner that grace which will lead him to bewail his transgressions and to receive the forgiveness of them in the sacrament of penance.

HOW WE SHOULD ASSIST AT MASS.

They who know not how to read, may recite the prayers which they have committed to memory, such as the *Our Father*, *Hail Mary*, and others. But these prayers should not be recited through mere custom or habit; they should be accompanied with sentiments of contrition, of confidence in God, with acts of faith, adoration, &c. When the beads are used during mass, the decades should be distributed according to the ends of the sacrifice: the first, to adore and honor God through Jesus Christ; the second, to thank him for his favors; the third, to propitiate his mercy; the fourth and fifth, to obtain the blessings of heaven for ourselves and the church at large, and a place of refreshment and happiness for the faithful departed. This method of hearing mass may be very profitably used by those who cannot read.

As to others, they may follow the priest who officiates, in repeating or reading the prayers of the liturgy, or any prayers that have a relation to the holy sacrifice. Another excellent method of assisting at mass, is to divide it into four parts, and to occupy ourselves, from the commencement to the preface, in presenting to God, through Jesus Christ, our praises and adorations; from the preface to the elevation, in thanking him for his benefits; from the elevation to the communion, in

imploring the pardon of our sins; and from the communion to the end of mass, in soliciting the graces we have need of, and invoking the favors of heaven upon the faithful, living and dead.

CEREMONIES OF THE MASS.

All the external rites used in the celebration of the Holy Mysteries are intended for the instruction of the faithful. The chief design of these rites is to commemorate and to represent the passion and death of our Lord and Saviour Jesus Christ. This is plainly to be observed in the altar and its ornaments, as also in the vestments which are worn by the priest.

The *Altar* represents Mount Calvary, where the Redeemer of the world expired upon an ignominious cross. This very word *Altar* has relation to sacrifice, which must necessarily be offered to God in that Church in which his true faith is professed; and hence this name of altar is mentioned by St. Paul. "We have an altar," says he, "whereof they have no right to eat who serve the tabernacle."—Heb. xiii. 10. The altar also represents the table on which our Blessed Saviour, the night before he suffered, celebrated his last supper with his disciples.

The *Candles* are lighted, during the holy mysteries, through a motive of honor and respect. They represent the light of faith, and the fervor of charity, which the Gospel inculcates. They are also expressive of spiritual life and joy. "Throughout all the churches of the East," says St. Jerome, "when the Gospel is to be read, though the sun shines, torches are used, not to chase away darkness, but for a sign of joy."

The *Crucifix* is placed in the middle of the altar, to represent to our minds the passion and death of Jesus Christ, which is to be chiefly considered and piously meditated upon in this holy sacrifice.

The *Amice*, a linen cloth which the priest pulls over his head, and fastens round his neck, signifies the rag of linen with which the Jews blindfolded our Saviour in mockery, when they smote him and buffetted him, saying, "Prophecy unto us, oh Christ! who is he that struck thee."—Matt. xxvi. 68.

The *Alb* represents the white garment which Herod put upon Christ after he had despised and mocked him.—Luke xxiii. 11.

The *Maniple* that the Priest wears on his left arm, the *Stole* that hangs down from his neck, and the *Girdle*, figure the cords and fetters with which the officers of the Jews bound Christ, and led him from one place to another.—John xviii. 12, 24.

The *Chasuble*, or upper garment, represents the purple

garment which the soldiers put upon Jesus Christ, and the heavy cross that he carried on his blessed shoulders to Mount Calvary.

As to the color of the sacerdotal vestments, in the Church service, the *white* is used on the feasts of our Lord, of the B. Virgin, and of all the saints who are not martyrs. It is a symbol of purity, that reminds us of the dispositions that are necessary to obtain the crown of eternal life. The *red* is used at Whitsuntide, on the Finding and Exaltation of the Cross, and on the feasts of the apostles and martyrs, and is emblematic of the fervor which the Spirit of God enkindled in the hearts of the faithful, and which led the apostles and martyrs to shed their blood for the love of Christ. The *purple* or *violet*, which is the penitential color, is used on all the Sundays and Ferias of Advent, and of the penitential time from Septuagesima till Easter, as also on Vigils, Ember-days, and Rogation-days, when the office is of them. *Green*, the symbol of hope, is used on all Sundays and Ferias, from Trinity Sunday to Advent, exclusively, and from the Octave of the Epiphany to Septuagesima, exclusively, whenever the office is of the Sunday; but in the Paschal time the *white* is used. The *black* is used on Good Friday, and in masses of *Requiem* for the dead, which may be said on any day, that is not a sunday or a double, except the days from Palm to Low Sunday; and during the octaves of the Epiphany, of Pentecost and of Corpus Christi.

Previously to the Mass, it is usual to sprinkle blessed water upon the congregation: The custom of using holy water has existed from the earliest days of Christianity. The object of the ceremony before Mass is twofold; first, to obtain through the merits of Christ and the ministry of the Church the blessing of God upon the place and the people; next, to remind the faithful, by emblematic instruction, of that purity and sincerity of heart with which they should approach the sanctuary of religion, and present their homages to the Divine Majesty through the adorable victim of the altar.

St. Paul teaches us, in the 8th chapter of his epistle to the Romans, that not only the children of Adam fell, but every creature destined for their service was made subject to vanity, because the devil strives to pervert all created things and to make them occasions of sin for men. We learn also from the same apostle, (Ephes. 1,) that our Saviour has restored through his merits what was subjected to the evil spirits, and (1 Tim. 14) that those creatures over which they had obtained dominion, are sanctified by the word of God and by prayer. Hence nothing was more common among the first Christians than, when using any thing, to pray for its sanctification, through Christ, making at the same time for this

purpose the sign of the cross. The Church desirous of turning to spiritual account some of these same creatures, directed her public ministers to pray for their special sanctification. Among these one of the principal was water. Tertullian, St. Cyprian and other early fathers afford abundant evidence on these points.

In the blessing of the water a little salt is mingled with it. Water cleanses from filth and salt preserves from corruption; and hence the union of these two substances is a very fit emblem of the effects which they are intended to produce. As Eliseus healed the waters of Jericho by casting salt into them, so that he was able to promise in the name of the Lord that they should no more cause sterility or death, but would bring life and fruit; the clergyman prays that, released from the influence of every evil spirit and blessed by the powerful hand of God, this water may now sanctify the persons and places to which it shall be applied, bestowing upon them the gifts of grace and causing them to bring forth the fruits of virtue. While the holy water is sprinkled upon the congregation, or when persons sprinkle themselves in entering the church, they should entertain the sentiments that become this ceremony, and recollect that they ought to be cleansed from iniquity and freed from the distractions of the world, that they may assist worthily at the solemn mysteries of religion.

Incense is used, not as a sacrifice, but as a token of respect, is emblematically instructive and is calculated to excite devotion. In the Old Law, it was prescribed by God himself for the purpose of his worship; and it was one of the gifts which the Wise Men offered to the Saviour at Bethlehem. The use of it is very ancient in the Christian Church. The offerings, the altar, the relics, the prelates, the other clergy and the faithful, are all objects of veneration, and these feelings are expressed by the use of incense. It is also emblematically instructive: for it teaches us that our prayers should ascend before the throne of grace with acceptable fragrance, and for this purpose should proceed from hearts rich and pure, in which the fire of divine love is enkindled and consumes every inordinate affection.

EXPLANATION OF THE CALENDAR.

Ap *signifies* Apostle—App Apostles—M Martyr—MM Martyrs—P Pope—B Bishop—C Confessor—D Doctor—Pr Priest—Ab Abbott—V Virgin—Wid Widow—SS Saints—D M Days of the Month—A C before Christ—A D in the year of our Lord—D W Days of the Week.

Doub *signifies* double—semid. semidouble—simp. simple. White—Red—Purple—Green—Black—denote the color of the ornaments of the day. Festivals of obligation are in capitals.

F. D. *signifies* Festivals of Devotion. † marks the days of indulgence.

The Ecclesiastical Year commences with the first Sunday of Advent, and closes with the last Sunday after Pentecost.

The words *Double*, *Semidouble*, and *Simple*, occurring in this Directory, show the different degrees of solemnity with which the offices of the Church are performed.

The word *Double* subjoined to a Festival, denotes that the office of that festival is more solemn than that of a Semi-double or Simple.

The order of the festivals is as follows: *Double of the first class; double of the second class; great double; double; semi-double;* and *simple.*

A festival is called *double* when an entire anthem in the Church Office is recited or sung before and after each psalm; *semidouble* when only a word or two of the anthem are sung before the psalm, and the entire anthem after it, as is the case on Sundays. A simple has only three lessons at Matins. A *Feria* is any day of the week for which no saint's office is appointed.

The principal solemnities throughout the year are denominated *doubles of the first class.* The festivals instituted by the Church in memory of the Incarnation, Birth, Resurrection, and Ascension of our Lord, and of the Descent of the Holy Ghost upon the Apostles, recall to our remembrance all that a good and merciful God has done for our salvation: and as the recollection of these mysteries contributes powerfully to inflame the devotion of the faithful, it is proper that these should be celebrated with more solemnity than other festivals.

Among the saints there are some whose festivals are celebrated more solemnly than those of others. Such are the feasts instituted in honor of the blessed Virgin Mary, Mother of our Redeemer: of the holy apostles, who preached the Gospel and planted the Church; and of some other eminent saints.

Some of these greater solemnities have an octave; which, including the day of the feast, is a succession of eight days, on which the office and mass of the feast are said: but in some cases, when another festival occurs within the octave, the office and mass of that festival are said instead of those of the octave.

In the table showing the equation of time, the first figure denotes the equation on the first day of the month, the second that of the second day, &c.

To find on any day the mean time or that of the clock, add to the time marked by the sun, the equation of that day, if the sun is slow; if it is fast, subtract the equation.

MOON'S PHASES.

	D.	H.	M.	
☾ Last quarter,	3	5	5	P. M.
● New Moon,	11	11	11	A. M.
☽ First quarter,	19	2	56	P. M.
⊙ Full Moon,	26	1	17	P. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Sat	†CIRCUMCISION of our Lord, doub. 2d class. *White.*
2	SUN	† Octave of St. Stephen, doub. *Red.*
3	Mon	† Octave of St. John, Ap. doub. *White.*
4	Tues	† Octave of H. Innocents, doub. *Red.*
5	Wed	† Vigil of Epiphany, semid. *White.*
6	Thur	† EPIPHANY of our Lord, d. 1st cl. with oct. *White.*
7	Frid	Of the octave, } semid. *White.*
8	Sat	Of the octave, }
9	SUN	Sunday within the octave, semid. *White.*
10	Mon	Of the octave, }
11	Tues	Of the octave, } semid. *White.*
12	Wed	Of the octave, }
13	Thur	Oct. of the Epiphany, doub. *White.*
14	Frid	St. Hilary, BC. semid. *White.*
15	Sat	St. Paul, first hermit, C. doub. *White.*
16	SUN	2d. after Epiph. H. Name of Jesus, d. 2d cl. *White.*
17	Mon	St. Anthony, Ab. doub. *White.*
18	Tues	St. Peter's Chair at Rome, gr. doub. *White.*
19	Wed	St. Canute, M. semid. *ad lib. Red.*
20	Thur	SS. Fabian and Sebastian, MM. doub. *Red.*
21	Frid	St. Agnes, VM. doub. *Red.*
22	Sat	SS. Vincent and Anastasius, MM. semid. *Red.*
23	SUN	Septuagesima Sunday, semid. *Purple.*
24	Mon	St. Timothy, BM. semid. *Red.*
25	Tues	Conversion of St. Paul, Ap. gr. doub. *White.*
26	Wed	St. Polycarp, BM. semid. *Red.*
27	Thur	St. John Chrysostom, BCD. doub. *White.*
28	Frid	St. Marcellus, PM. semid. (16th inst.) *Red.*
29	Sat	St. Francis of Sales, BC. doub. *White.*
30	SUN	Sexagesima Sunday, semid. *Purple.*
31	Mon	St. Peter Nolasco, C. doub. *White.*

EQUATION OF TIME.

S. Slow, 3 m. 4 4
5 5 6 6 7 7 7 7 8 8 9
9 9 10 10 11 11 11
11 12 12 12 12 13 13
13 13 14

D.	M.	SUN rises h. m.	SUN sets h. m.	Moon rises h. m.
1	7	20	4 40	10 22
2	7	19	4 41	11 30
3	7	19	4 41	morn.
4	7	18	4 42	1 3
5	7	18	4 42	2 7
6	7	17	4 43	3 11
7	7	17	4 43	4 9
8	7	16	4 44	5 3
9	7	16	4 44	5 56
10	7	15	4 45	6 44
11	7	14	4 46	sets
12	7	14	4 46	5 55
13	7	14	4 46	6 59
14	7	13	4 47	7 50
15	7	12	4 48	8 46
16	7	11	4 49	9 42
17	7	10	4 50	10 31
18	7	9	4 51	11 29
19	7	9	4 51	morn.
20	7	8	4 52	0 52
21	7	8	4 52	1 48
22	7	7	4 53	2 57
23	7	7	4 53	3 52
24	7	6	4 54	4 38
25	7	5	4 55	5 40
26	7	4	4 56	rises
27	7	3	4 57	5 53
28	7	2	4 58	7 11
29	7	0	5 0	8 34
30	6	59	5 1	9 34
31	6	58	5 2	10 44

Extracts of a letter from the missionaries in Tong-King and Cochin-China.

December, 1838.

"In order to understand the following narration, it is necessary to recollect that, religiously speaking, the kingdom of Anam is divided into three apostolical vicarages, namely, that of Eastern-Tong King, entrusted to the Spanish Dominicans, that of Western Tong-King, where we now are, and that of Cochin-China, whose missionaries, like us, are dependent on the seminary of Foreign Missions. Such are the three great ecclesiastical divisions of this kingdom, the three theatres of the events we are about to relate.

"Rumors of the most alarming nature have been in circulation with respect to measures which Minh-Menh intended to adopt towards his christian subjects. However, as he did not put his homicidal projects into immediate execution, we flattered ourselves, silly as we were, with the hope of being allowed to enjoy a few moments' peace. We fancied that the tiger, satiated with carnage, would rest himself in his den, before he would immolate fresh victims to his fury. But if he slept, it was only for a short time, to awaken more terrible than before. 'Flog without mercy,' said he, in his circular to the Mandarins; 'torture, put to death all those who refuse to trample upon the cross! Let them know, that their refusal to do so, places them in a state of rebellion; exterminate them without any form of trial; those hardened infatuated wretches, let not one escape.'

"Great and universal was the consternation of the Christians upon hearing this intelligence. The penalty of death, threatened against all who should give us an asylum, had considerably cooled the zeal of those most devoted to our interests. No one seemed willing to receive us; so that we might say with truth, *the foxes have holes, and the birds of the air nests*, but the missionaries, like their Divine Master, have not where to repose their heads.

"On the 3rd of June, Mgr. Havard, our Vicar Apostolic, obliged to fly from our college, fled to the mountains of Sanh of

MOON'S PHASES.

	D.	H.	M.	
☾ Last quarter,	2	5	22	A. M.
● New Moon,	10	6	50	A. M.
☽ First quarter,	18	6	36	A. M.
⊙ Full Moon,	24	11	11	P. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Tues	St. Ignatius, BM. semid. *Red.*
2	Wed	† FD. Purification of the BVM. d. 2d cl. *White.*
3	Thur	† St. Raymund de Pennafort, C. semid. (23 Jan.) *W.*
4	Frid	† St. Andrew of Corsica, BC. doub. *White.*
5	Sat	† St. Agatha, VM. doub. *Red.*
6	Sun	† Quinquagesima Sunday, semid. *Purple.*
7	Mon	† St. Romuald, Ab. doub. *White.*
8	Tues	† St. John of Matha, C. doub. *White.*
9	Wed	† FD. Ash-Wednesday, 1st day of Lent. *Purple.*
10	Thur	St. Scholastica, V. doub. *White.* [See p. 5.
11	Frid	FD. Office of the Passion of our Lord, gr. d. *Red.*
12	Sat	St. Martina, VM. semid. (30th Jan.) *Red.*
13	Sun	† 1st of Lent, semid. *Purple.*
14	Mon	† Feria, } *Purple.*
15	Tues	† Feria, }
16	Wed	† *Ember-Day.* Feria. *Purple.*
17	Thur	† Feria. *Purple.*
18	Frid	† FD. *Ember-Day.* Office of our Lord's Crown, gr. d.
19	Sat	† *Ember-Day.* Feria. *Purple.* [*Red.*
20	Sun	† 2d of Lent, semid. *Purple.*
21	Mon	Feria. *Purple.*
22	Tues	St. Peter's Chair at Antioch, gr. doub. *White.*
23	Wed	Vigil. St. Peter Damian, BCD. doub. *White.*
24	Thur	St. Matthias, Ap. doub. 2d class. *Red.*
25	Frid	FD. Spear and Nails of our Lord, gr. d. *Red.*
26	Sat	Feria. *Purple.*
27	Sun	3d of Lent, semid. *Purple.*
28	Mon	Feria. *Purple.*

EQUATION OF TIME.

S. Slow, 14 m. 14
14 14 14 14 14 14 14
15 15 15 15 15 15 15
14 14 14 14 14 14 14
14 13 13 13 13.

D. M.	SUN rises h. m.	SUN sets h. m.	Moon rises h. m.
1	6 57	5 3	11 54
2	6 56	5 4	morn.
3	6 55	5 5	1 13
4	6 54	5 6	2 10
5	6 53	5 7	3 3
6	6 52	5 8	3 52
7	6 50	5 10	4 34
8	6 49	5 11	5 3
9	6 48	5 12	5 44
10	6 47	5 13	sets
11	6 47	5 13	6 39
12	6 46	5 14	7 39
13	6 45	5 15	8 35
14	6 43	5 17	9 32
15	6 42	5 18	10 50
16	6 41	5 19	11 43
17	6 40	5 20	morn.
18	6 38	5 22	0 48
19	6 37	5 23	1 48
20	6 36	5 24	2 17
21	6 35	5 25	3 49
22	6 34	5 26	4 29
23	6 32	5 28	5 13
24	6 31	5 29	rises
25	6 30	5 30	6 10
26	6 28	5 32	7 16
27	6 27	5 33	8 38
28	6 26	5 34	9 46

Ninh-Binh, where he arrived in four nights, after having been exposed to a thousand dangers. He had scarcely reached this retreat, when, in consequence of alarming rumors, he was forced to abandon it, and fly to the caverns of the forest. He remained sixteen days in those unhealthy mountains, wandering about, having no other food than a little cold rice, which he shared with his two catechists; the cave in which he at first took refuge afforded him tolerable accommodation, but he was obliged to abandon it, in consequence of rumors more and more sinister which reached him. He was therefore conducted to a more secret place of concealment, a frightful hole, the entrance being so narrow that it was with difficulty a man could crawl into it, and the interior was horribly damp; no possibility for sitting down, eaten up with flies, and breathing a noxious atmosphere, Mgr. Havard could not remain long in this hole, without exposing himself to the unavoidable danger of contracting a mortal disease, and was induced on that account to return by night, to his former retreat. On the 23d, he came back to Bach-Bat, worn out with fatigue, weak from hunger, with his arms and legs all swollen, and covered with wounds. Soon after his return, he had a slight attack of fever, but could still eat and drink, walk about and read, little thinking he was so soon to be taken from us. He alone felt a presentiment of his approaching death; he frequently said to those around him: 'I shall not recover this time, but I do not regret being called to lay down my life in a persecution which has proved so fatal to our churches.' His physician, finding him in a dangerous state, recommended that the last sacraments should be administered to him without delay. The saintly Prelate was confessed, and received the last sacraments, being perfectly sensible of what he was doing; he then turned himself on his right side, crossed his hands on his breast, and fell into the agony of death; on the following day, the 6th of July, about three o'clock, he breathed his last, in so quiet a manner, that no one perceived it. His was most assuredly the death of an Apostle, to die, five thousand leagues from his country and

MOON'S PHASES.

	D.	H.	M.
☾ Last quarter,	3	8	18 P. M.
● New Moon,	12	1	24 P. M.
☽ First quarter,	19	6	37 P. M.
⊙ Full Moon,	26	8	52 A. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Tues	Feria, }
2	Wed	Feria, } *Purple.*
3	Thur	Feria, }
4	Frid	FD. Office of the Five Wounds of our Lord, gr. d. *R.*
5	Sat	St. Casimir, C. semid. (4th inst.) *White.*
6	Sun	4th of Lent, semid. *Purple.*
7	Mon	St. Thomas of Aquin, CD. doub. *White.*
8	Tues	St. John of God, C. doub. *White.*
9	Wed	St. Frances, Wid. doub. *White.*
10	Thur	The Forty Martyrs of Sebaste, semid. *Red.*
11	Frid	FD. Office of the Most Precious Blood of our Lord,
12	Sat	St. Gregory the Great, PCD. doub. *W.* [gr. d. *R.*
13	Sun	Passion Sunday, semid. *Purple.*
14	Mon	Feria, }
15	Tues	Feria, } *Purple.*
16	Wed	Feria, }
17	Thur	St. Patrick, BC. semid. *White.*
18	Frid	FD. Seven Dolours of the BVM. gr. d. *White.*
19	Sat	FD. St. Joseph, Spouse of the BVM. C. d. 2d cl. *W.*
20	Sun	† Palm Sunday, semid. *Purple.* Holy Week begins.
21	Mon	† Feria, } *Purple.*
22	Tues	† Feria, }
23	Wed	† Feria. *Purple.* In the evening. *Tenebræ.*
24	Thur	† FD. Holy Thursday, d. 1st cl. *White. Tenebræ.*
25	Frid	FD. Good Friday, d. 1st cl. *Black. Tenebræ.*
26	Sat	† FD. Holy Saturday, d. 1st class. *White.*
27	Sun	†Easter Sunday, d. of 1st cl. with Oct. *White.*
28	Mon	† FD. Easter Monday, } doub. of 1st cl. *White.*
29	Tues	† FD. Easter Tuesday, }
30	Wed	† Of the octave, } semid. *White.*
31	Thur	† Of the octave, }

EQUATION OF TIME.

S. Slow, 12 m. 12
12 12 11 11 11 11 10
10 10 10 9 9 9 8 8 8
8 7 7 6 6 6 5 5 5 4
4 4

D. M.	SUN rises h. m.	SUN sets h. m.	Moon rises h. m.
1	6 24	5 36	10 47
2	6 23	5 37	11 56
3	6 21	5 39	morn.
4	6 20	5 40	1 52
5	6 20	5 40	2 45
6	6 19	5 41	3 27
7	6 18	5 42	4 2
8	6 16	5 44	4 31
9	6 15	5 45	5 0
10	6 14	5 46	5 22
11	6 12	5 48	5 44
12	6 11	5 49	sets
13	6 10	5 50	6 40
14	6 8	5 52	7 5
15	6 7	5 53	8 8
16	6 6	5 54	9 35
17	6 4	5 56	10 35
18	6 3	5 57	11 36
19	6 2	5 58	morn.
20	6 0	6 0	1 37
21	5 59	6 1	2 22
22	5 58	6 2	3 2
23	5 56	6 4	3 38
24	5 55	6 5	4 9
25	5 54	6 6	4 38
26	5 52	6 8	rises
27	5 51	6 9	7 17
28	5 50	6 10	8 22
29	5 49	6 11	9 35
30	5 48	6 13	10 36
31	5 46	6 14	11 35

relatives, destitute of every thing, surrounded only by a few poor neophites, and stretched on a miserable mat, in a wretched hut; to die without having met a single Europeon missionary that could give him a word of consolation; to die in the flower of his age, his health shattered by the anxiety of his laborious ministry, and the most frightful persecution. Is not this to die the death of an Apostle? Such also were the deaths of MM. Candalh and Vialle, whose bodies repose in the mountains, where they expired the victims of fatigue and misery.'

"It was not enough, that our persecutors forced us to fly from all society, and drag out in the middle of forests a miserable and suffering existence, to which we had seen Mgr. de Castorie fall a victim. Minh-Menh required punishment of that nature which would terrify the multitude, and draw the Christians into apostacy, so that the prisons received almost daily new confessors. How consoling would it be to us, if we could announce that all showed a courage worthy of the cause! but alas! amongst so many Christian heroes, there were many cowardly deserters of the faith, and it is with shame we say it, one of the most notorious renegadoes was an Anamite priest, named John Duget, who had been already interdicted by his superiors from all ecclesiastical functions. This wretched man, who a long time before his apostacy had led a life of scandal, renounced his faith and trampled upon the cross as often as he was required to do so. In vain did the Christians express aloud their horror of him; in vain did his companions in captivity exhort and encourage him: 'See,' said the Priest Dominick Hanh, even in the presence of the mandarins, 'see your head, it is already bald, or scarcely covered with a few grey hairs, how long can you hope to live? and you abandon your God, for a few days of a life, which must soon slip from you! and you bring dishonor upon a sacred profession in order to please a cruel king! you afflict the church who has hitherto fed you with such tender care, and you give yourself up to Satan, who seeks your perdition!'

"'O father,' added a soldier, who was

MOON'S PHASES.

	D.	H.	M.	
☾ Last quarter,	2	1	25	P. M.
● New Moon,	10	5	27	P. M.
☽ First quarter,	18	1	28	A. M.
⊙ Full Moon,	24	6	23	P. M.

D.M.	D.W.	CALENDAR OF FEASTS.
1	Frid	† Of the octave, } semid. *White.*
2	Sat	† Of the octave, }
3	Sun	† Low Sunday, 1st after Easter, doub. *White.*
4	Mon	FD. Annunciation of the BVM. d. of 2d cl. *White.*
5	Tues	St. Vincent Ferrier, C. doub. *White.*
6	Wed	St. Benedict, Ab. doub. (21st of March.) *White.*
7	Thur	St. Francis of Paula, C. doub. (2d inst.) *White.*
8	Frid	St. Isidore, BCD. doub. (4th inst.) *White.*
9	Sat	Office of the Concep. of the BVM. semid. *White.*
10	Sun	2d after Easter, semid. *White.*
11	Mon	St. Leo, PCD. doub. *White.*
12	Tues	Feria. *White.*
13	Wed	St. Hermenegild, M. semid. *Red.*
14	Thur	SS. Tiburtius and Companions, MM. simp. *Red.*
15	Frid	Feria. *White.*
16	Sat	Office of the Concep. of the BVM. semid. *White.*
17	Sun	3d after Easter, semid. *White.*
18	Mon	Feria, }
19	Tues	Feria, } *White.*
20	Wed	Feria, }
21	Thur	St. Anselm, BCD. doub. *White.*
22	Frid	SS. Soter and Caius, PPMM. semid. *Red.*
23	Sat	St. George, M. semid. *Red.*
24	Sun	4th after East. St. Fidelis a Sigmaringa, M. doub. *R.*
25	Mon	St. Mark Evang. d. 2d cl. *Red. Litanies.*
26	Tues	SS. Cletus and Marcellinus, PPMM. semid. *Red.*
27	Wed	Feria. *White.*
28	Thur	St. Vitalis, M. Simple. *Red.*
29	Frid	St. Peter, M. doub. *Red.*
30	Sat	St. Catharine of Sienna, V. doub. *White.*

EQUATION OF TIME.

S. Slow, 4 m. 3 3
3 2 2 2 1 1 1 1 0 0 0 0
0 0 0 0 0 1 1 1 1 1 2
2 2 2 2.

D.	SUN rises h. m.	SUN sets h. m.	Moon rises h. m.
1	5 54	6 15	morn.
2	5 44	6 16	1 25
3	5 43	6 17	1 59
4	5 42	6 18	2 35
5	5 40	6 20	3 0
6	5 39	6 21	3 26
7	5 38	6 22	3 49
8	5 37	6 23	4 26
9	5 36	6 24	5 24
10	5 35	6 25	sets
11	5 33	6 27	7 29
12	5 32	6 28	8 32
13	5 31	6 29	9 34
14	5 30	6 30	10 34
15	5 29	6 31	11 32
16	5 27	6 33	morn.
17	5 26	6 34	0 29
18	5 25	6 35	1 13
19	5 24	6 36	1 57
20	5 23	6 37	2 30
21	5 22	6 38	2 58
22	5 20	6 40	3 28
23	5 19	6 41	4 0
24	5 18	6 42	rises
25	5 16	6 43	7 18
26	5 16	6 44	8 19
27	5 15	6 45	9 23
28	5 13	6 47	10 20
29	5 12	6 48	11 12
30	5 11	6 49	11 42

in prison with him, 'if we men of the world, and soldiers of the king, were to act as you do, it would be, no doubt, an enormous crime, but which would not be very surprising in men, ignorant and guilty of other sins as we are; but you, who are learned, and who have instructed us during so many years, you who have told us so often, that we ought rather to die than commit a mortal sin, you who have renounced the world from your infancy, oh! how can you trample under foot the cross of Jesus Christ! All this, however, made no impression upon him. And from whence has it arisen, may we be permitted to ask, that such weakness was shewn in the hour of trial, such obstinacy against remonstrances so urgent and so affecting? Alas! from the same cause that has already brought perdition upon so many souls! from pride, from immorality, from the love of the things of this world. These were the vices which brought upon him the censures of the church, and for which God permitted him to fall into this ignominious apostacy.

"Let us now turn to a more consoling spectacle. The mandarins permitted the two Spanish Bishops and Father Fernandez, pro-vicar general, to be let out of their cages, in which they were confined, and permitted them to converse together for about two hours: what a source of joy to these illustrious confessors, to meet thus together, at the approach of the last combat! The mandarins expected to hear them give way to violent emotions of anguish, that they had no longer before them any other prospect than the horrors of a dungeon, and an ignominious death; but on the contrary, they beheld them conversing together with an air of joy, and happiness beaming from their countenances, as if they were preparing for some great feast. Ah! if those idolators but knew the gifts of God, and the ineffable sweetness he diffuses over the hearts of those who love him, their surprise would cease, and with the royal prophet would they exclaim: *'How good is the God of Israel to them that are of a right heart!*

"However prejudiced against us were the ministers of a cruel tyrant, they more

MOON'S PHASES.

	D.	H.	M.	
☾ Last quarter,	2	7	40	A. M.
● New Moon,	10	6	32	A. M.
☽ First quarter,	17	7	4	A. M.
⊙ Full Moon,	24	4	33	A. M.

D.M.	D.W.	CALENDAR OF FEASTS.
1	Sun	5th after East. SS. Philip and James, App. d. 2 cl. *R.*
2	Mon	*Rogation day*, St. Athanasius, BCD. d. *White. Lit.*
3	Tues	*Rogation day*, Finding of the H. Cross, d. 2 cl. *R. L.*
4	Wed	*Rogation day*, Vigil. St. Monica, Wid. doub. *W. L.*
5	Thur	Ascension of our Lord, d. 1st cl. with oct. *White.*
6	Frid	St. John, Ap. before the Latin gate, gr. d. *Red.*
7	Sat	St. Stanislaus, BM. doub. *Red.*
8	Sun	Sund. in the oct. Appar. St. Michael, Archang. gr. d.
9	Mon	St. Gregory Nazianzen, BCD. d. *White.* [*White.*
10	Tues	St. Antoninus, BC. semid. *White.*
11	Wed	Of the octave, semid. *White.*
12	Thur	Octave of the Ascension, doub. *White.*
13	Frid	St. Pius V. PC. doub. (5th inst.) *White.*
14	Sat	Vigil of Pentecost, semid. *Red. Fast.*
15	Sun	† Whit-Sunday or Pent. d. 1st cl. with oct. *Red.*
16	Mon	† FD. Whit-Monday, } doub. 1st cl. *Red.*
17	Tues	† FD. Whit-Tuesday, }
18	Wed	† *Ember Day*, of the oct. semid. *Red.* See p. 5.
19	Thur	† Of the octave, semid. *Red.*
20	Frid	† *Ember Day*, } of the oct. semid. *Red.*
21	Sat	† *Ember Day*, }
22	Sun	† Trinity Sunday, doub. 2d cl. *White.*
23	Mon	† St. Paschal Baylon, C. doub. (17th inst.) *White.*
24	Tues	† St. Venantius, M. doub. (18th inst.) *Red.*
25	Wed	† St. Gregory, VII. P. C. doub. *White.*
26	Thur	† Corpus Christi, d. 1st class, with oct. *White.*
27	Frid	† Of the octave, } semid. *White.*
28	Sat	† Of the octave, }
29	Sun	† Sund. within the oct. 2d after Pent. semid. *White.*
30	Mon	† Of the octave, } semid. *White.*
31	Tues	† Of the octave, }

EQUATION OF TIME.

S. Fast, 3 m. 3 3
3 3 3 3 3 3 3 3 3 3 3 3
3 3 3 3 3 3 3 3 3 3 3 3
3 3 3 2 2 2.

D.	SUN rises h. m.	SUN sets h. m.	Moon rises h. m.
1	5 10	6 50	morn.
2	5 9	6 51	1 17
3	5 8	6 52	1 57
4	5 7	6 53	2 27
5	5 6	6 54	2 56
6	5 5	6 55	3 24
7	5 4	6 56	3 51
8	5 3	6 57	4 19
9	5 2	6 58	4 52
10	5 1	6 59	sets
11	5 0	7 0	8 24
12	4 59	7 1	9 24
13	4 58	7 2	10 19
14	4 57	7 3	11 8
15	4 56	7 4	11 47
16	4 55	7 5	morn.
17	4 54	7 6	0 52
18	4 52	7 7	1 22
19	4 52	7 8	1 56
20	4 52	7 8	2 24
21	4 51	7 9	3 8
22	4 50	7 10	3 37
23	4 49	7 11	4 17
24	4 48	7 12	rises
25	4 48	7 12	8 6
26	4 48	7 12	9 1
27	4 47	7 12	9 48
28	4 47	7 13	10 28
29	4 46	7 14	11 0
30	4 45	7 15	11 49
31	4 45	7 15	morn.

than once rendered justice to the virtue of those they had orders to sacrifice. In the month of June three of the faithful were arrested as Christians. In their simplicity they persuaded themselves that their innocence ought to plead in their favor, and represented to the mandarins that having committed no crime, they ought not to be thus treated as criminals. 'What do you say,' replied the mandarin: 'if you were malefactors, I should not have arrested you. The half of the village where I was born is Christian. When young I often visited their priests, and took a cup of tea with them. All those gentlemen are certainly the most inoffensive men that can be found; and yet it is those men whom the king has ordered to be put to death.'

"Nor are such acknowledgments surprising, when it is recollected how great are the virtues by which our Christians extort them from their persecutors. A neophite, compromised by the relations he kept up with the missionaries, had succeeded in escaping from the efforts that were made to arrest him. His wife, when brought before the mandarins, loudly declared that she was a Christian, and would always continue one. Imprisonment and the canga, were the reward of this generous confession; so far however from regretting the confession she had made, she rather rejoiced at having an opportunity to suffer for the sake of Christ, and in the place of her husband. But the latter, moved at such a proof of attachment, renounced a liberty which was purchased by the sufferings of his wife, and presented himself before the mandarins, courageously soliciting to wear those chains with which she was loaded on his account. The fidelity of this neophite has been put to severe trials; we have not been able to ascertain with certainty whether he obtained a final conquest; it is certain he was condemned to exile, but at what period, or in what place, we have not been able to discover.

"The most tender age has also had its heroes. 'Mandarins,' said a child ten years old, 'pierce my body with a sword, that I may go to my country.' 'Where is your country?' 'It is in heaven.' 'And where are your parents?' 'They are in heaven,

MOON'S PHASES.

	D.	H.	M.	
☾ Last quarter,	1	1	45	A. M.
● New Moon,	8	5	7	P. M.
☽ First quarter,	15	11	45	A. M.
⊙ Full Moon,	22	4	15	P. M.
☾ Last quarter,	30	6	34	P. M.

D.M.	D.W.	CALENDAR OF FEASTS.
1	Wed	† Of the octave, semid. *White.*
2	Thur	† Octave of Corpus Christi, doub. *White.*
3	Frid	FD. Sacred Heart of Jesus, gr. doub. *Red.*
4	Sat	St. Francis Caracciolo, C. doub. *White.*
5	Sun	3d after Pentecost, semid. *Green.*
6	Mon	St. Norbert, BC. doub. *White.*
7	Tues	St. Peter Cælestin, PC. doub. (19th May.) *White.*
8	Wed	St. Philip Neri, C. doub. (26th May.) *White.*
9	Thur	SS. Nereus and Comp. MM. semid. (12th May.) *R.*
10	Frid	St. Margaret, Queen of Scots, Wid. semid. *White.*
11	Sat	St. Barnabas, Ap. gr. doub. *Red.*
12	Sun	4th after Pent. St. John à Facundo, C. d. *White.*
13	Mon	St. Anthony of Padua, C. doub. *White.*
14	Tues	St. Basil the Great, BCD. doub. *White.*
15	Wed	St. Ubaldus, BC. semid. (16th May.) *White.*
16	Thur	St. Bernardin, C. semid. (20th May.) *White.*
17	Frid	St. Mary Magd. de Pazzis, V. semid. (27th May.) *W.*
18	Sat	Office of the Concep. of the BVM. semid. *White.*
19	Sun	5th after Pent. St. Juliana of Falcon, V. doub. *W.*
20	Mon	St. Silverius, PM. simple. *Red.*
21	Tues	Feria. *Green.*
22	Wed	St. Paulinus, BC. simple. *White.*
23	Thur	Vigil. Feria. *Purple.*
24	Frid	FD. Nativ. of St. John Bap. d. 1st cl. with oct. *W.*
25	Sat	St. William, C. doub. *White.*
26	Sun	6th after Pent. SS. John and Paul, MM. doub. *Red.*
27	Mon	Of the oct. semid. *White.*
28	Tues	Vigil. *Fast.* St. Leo, PC. semid. *White.*
29	Wed	† SS. Peter and Paul, App. d. 1st cl. with oct. *Red.*
30	Thur	† Commemoration of St. Paul, Ap. doub. *Red.*

EQUATION OF TIME.

S. Fast, 3 m. 2 2
2 1 1 1 1 1 1 0 0 0 0
0 0 0 0 0 1 1 1 1 1 2
2 2 2 2 2.

D.	M.	SUN rises h. m.	SUN sets h. m.	Moon sets h. m.
1	4	44	7 16	0 29
2	4	44	7 16	1 12
3	4	43	7 17	1 59
4	4	42	7 18	2 27
5	4	41	7 19	2 55
6	4	41	7 19	3 32
7	4	41	7 19	3 52
8	4	41	7 19	sets
9	4	41	7 19	8 3
10	4	40	7 20	8 58
11	4	40	7 20	9 52
12	4	40	7 20	10 41
13	4	40	7 20	11 31
14	4	40	7 20	11 58
15	4	40	7 20	morn.
16	4	39	7 21	0 31
17	4	39	7 21	1 1
18	4	39	7 21	1 35
19	4	39	7 21	2 15
20	4	39	7 21	3 2
21	4	38	7 22	3 53
22	4	38	7 22	rises.
23	4	38	7 22	7 29
24	4	37	7 23	8 19
25	4	36	7 24	8 53
26	4	36	7 24	9 24
27	4	36	7 24	9 49
28	4	36	7 24	10 8
29	4	36	7 24	11 0
30	4	36	7 24	11 56

and I wish to be with them; kill me and send me to them.' The mandarins had pity on him, on account of his youth, and refused him the favor he solicited with so much ardour.

"It was after having had frequent occasions to witness this generosity, which the Gospel inspires, that the great mandarin observed, 'There is truly something extraordinary in this religion of Jesus! all those who have once embraced it, either never abandon it, or if they do, one easily can see by their sadness, that the fear of death alone has influenced them in their conduct. These people are not bewitched, as some pretend; the love of their religion, is the only tie that binds them to it, I myself since I shed Christian blood am tormented day and night by a troubled state of mind; yes, there is something extraordinary in the religion of Jesus.'

"Notwithstanding this admiration which Christianity extorts from its enemies, it does not relax their ardour in persecuting it. Three other confessors fell into their hands: namely, James Nam, an Anamite priest, Antony Dich, a rich Christian, in whose house father Nam was concealed, and Michael Mi, mayor of the village. We shall speak the more willingly of the courage and struggles of these three illustrious martyrs, as they belong to our mission, and exhibited a constancy which was admired even by the pagans themselves. After having made every effort to seduce the Anamite priest by the most flattering promises, and to terrify him by the threats of torture, the mandarins perceiving that it was in vain to attempt persuasion, ceased their insidious solicitations. They did not even try his fortitude by flogging, persuaded that such a measure would serve only to add to the shame of their defeat; and what is more, touched by the affability of his manners, they showed him certain marks of kindness, by putting upon him a light canga, and permitting him to visit the other prisoners every morning. He availed himself of this permission to take care of his brethren in the faith, and uphold their courage by his gaiety, and by religious consolations which he imparted to them. This excellent father diffused joy through-

MOON'S PHASES.

	D.	H.	M.
● New Moon,	8	1	54 A. M.
☽ First quarter,	14	4	59 P. M.
○ Full Moon,	22	5	51 A. M.
☾ Last quarter,	30	9	35 A. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Frid	† Octave of Nativ. of St. John Bap. doub. *White.*
2	Sat	† FD. Visitation of the BVM. gr. doub. *White.*
3	Sun	† 7th after Pentecost, semid. *Red.*
4	Mon	† Of the octave, } semid. *Red.*
5	Tues	† Of the octave, }
6	Wed	† Octave of SS. Peter and Paul, doub. *Red.*
7	Thur	Feria. *Green.*
8	Frid	St. Elizabeth, Queen of Portug. Wid. semid. *White.*
9	Sat	Office of the Concep. of the BVM. semid. *White.*
10	Sun	8th after Pentecost. semid. *Green.*
11	Mon	The Seven Brothers, MM. semid. (10th inst.) *Red.*
12	Tues	St. John Gualbert, Ab. doub. *White.*
13	Wed	St. Anacletus, PM. semid. *Red.*
14	Thur	St. Bonaventure, BCD. doub. *White.*
15	Frid	St. Henry, C. semid. *White.*
16	Sat	FD. Our Lady of Mt. Carmel, gr. doub. *White.*
17	Sun	9th after Pentecost, semid. *Green.*
18	Mon	St. Camillus of Lelli, C. doub. *White.*
19	Tues	St. Vincent of Paul, C. doub. *White.*
20	Wed	St. Jerom Æmilian, C. doub. *White.*
21	Thur	St. Alexius, C. semid. (17th inst.) *White.*
22	Frid	St. Mary Magdalen, Penit. doub. *White.*
23	Sat	St. Apollinaris, BM. doub. *Red.*
24	Sun	10th after Pentecost, semid. *Green.*
25	Mon	St. James, Ap. d. of 2d class. *Red.*
26	Tues	S. Ann, mother of the BVM. gr. doub. *White.*
27	Wed	St. Pantaleon, M. simple. *Red.*
28	Thur	SS. Nazarius and Celsus, MM. semid. *Red.*
29	Frid	St. Martha, V. semid. *White.*
30	Sat	Office of the Concep. of the BVM. semid. *White.*
31	Sun	11 after P. S. Ignatius, C. d. (In Md. 1 cl. with oct.) *W.*

EQUATION OF TIME.

S. Fast, 3 m. 3 3 3 4 4 4 4 4 4 5 5 5 5 5 5 5 5 5 6 6 6 6 6 6 6 6 6 6.

D. M.	SUN rises h.m.	SUN sets h.m.	Moon rises h. m.
1	4 40	7 20	morn.
2	4 40	7 20	0 45
3	4 41	7 19	1 47
4	4 41	7 19	2 25
5	4 41	7 19	2 57
6	4 41	7 19	3 29
7	4 42	7 18	4 12
8	4 42	7 18	sets
9	4 43	7 18	8 29
10	4 44	7 16	9 4
11	4 44	7 16	9 36
12	4 44	7 16	10 5
13	4 44	7 15	10 48
14	4 45	7 15	11 20
15	4 45	7 15	morn.
16	4 46	7 14	0 5
17	4 46	7 14	0 55
18	4 47	7 13	1 29
19	4 47	7 13	2 9
20	4 48	7 12	2 47
21	4 48	7 12	3 22
22	4 49	7 11	rises.
23	4 50	7 10	7 40
24	4 50	7 10	8 30
25	4 51	7 9	9 5
26	4 52	7 8	9 25
27	4 53	7 7	10 12
28	4 54	7 6	10 40
29	4 55	7 5	11 20
30	4 56	7 4	11 31
31	4 56	7 4	morn.

out this habitation, which every one looks upon as the dungeon of misery and despair. One of those to whom his charitable offices were most useful, was Antony Dich. This old man, sixty-nine years of age, seemed sometimes disposed to yield to the severity of his sufferings. The natural horror of a violent death, the remembrance of his family, fortune, and friends, were so many ties, which attached him strongly to life, and prevented him from entering with ardour into the arena of martyrdom. But his faith soon triumphed over the weakness of nature, and he became as invincible as his fellow-sufferers, to all the assaults of hell. The exhortations of Michael Mi, his son-in-law, contributed greatly to uphold his courage. 'Reflect father,' said he to him, 'that your great age does not warrant you in hoping to live long. Two kinds of death are placed before you; one of them is natural, the consequences of which are uncertain; the other inflicted by your persecutors, which will be followed by an eternity of happiness, how can you balance in your choice, when it is so easy to see which is the best. If in such circumstances it were lawful to regret life, it is I who am young and vigorous that ought to be excused for doing so: and yet you see with what joy I renounce my life for the sake of God. Your children are all grown up, and settled in the world; during the remainder of your life, you can be of no use to them, and by dying a martyr you will be a subject of glory and edification to them. I shall leave behind me a young widow with four infant children, as yet incapable of gaining a livelihood; but God who has given them to me, will not fail to provide for all their wants, and from that heaven, where we shall shortly be, we shall protect them by our prayers. Is it the pain of stripes that frightens you? do not be afraid, father, I will receive instead of you, those stripes which are destined to you; let us then be content and courageous. It is now we must prove that we are true Christians, and are disposed to die for Jesus Christ, as he was pleased to die for us.'

"It was by these words, and such like persuasion, that the young Michael Mi

MOON'S PHASES.

	D.	H.	M.	
● New Moon,	6	9	39	A. M.
☽ First quarter,	13	12	15	A. M.
⊙ Full Moon,	20	9	7	P. M.
☾ Last quarter,	28	10	43	P. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Mon	St. Peter's Chains, gr. doub. *White.*
2	Tues	St. Alphonsus Liguori, BC. doub. *White.*
3	Wed	Finding of the relics of St. Steph. 1st M. semid. *R.*
4	Thur	St. Dominic, C. doub. *White.*
5	Frid	FD. Dedication of St. Mary's *ad nives*, gr. d. *W.*
6	Sat	FD. Transfiguration of our Lord, gr. d. *White.*
7	Sun	12th after Pent. St. Cajetan, C. d. (In Md. oct. St.
8	Mon	SS. Cyriacus, &c. MM. semid. *Red.* [Ignat. d. *W.*
9	Tues	Vigil of S. Lawrence. *Purple.* In Md. S. Cajet, d. 7th.
10	Wed	St. Lawrence, M. d. 2d cl. with oct. *Red.* [*W.*
11	Thur	Of the octave, semid. *Red.*
12	Frid	St. Clare, V. doub. *White.*
13	Sat	Vigil of Assumpt. *Fast.* Of the oct. semid. *Red.*
14	Sun	13th after Pent. and 3d of August, semid. *Red.*
15	Mon	† Assumption of the BVM. d. of 1st cl. with oct. *W.*
16	Tues	† St. Hyacinth, C. doub. *White.*
17	Wed	† Octave of St. Lawrence, doub. *Red.*
18	Thur	† Of the octave, }
19	Frid	† Of the octave, } semid. *White.*
20	Sat	† St. Bernard, Ab. and Doctor, doub. *White.*
21	Sun	† 14th after Pent. St. Joachim, C. gr. doub. *White.*
22	Mon	† Octave of the Assump. doub. *White.*
23	Tues	Vigil. St. Philip of Beneti, C. doub. *White.*
24	Wed	St. Bartholomew, Ap. d. of 2d cl. *Red.*
25	Thur	St. Lewis, C. semid. *White.*
26	Frid	St. Jane Frances de Chantal, Wid. doub. (21st.) *W.*
27	Sat	St. Joseph Calasanctius, C. doub. *White.*
28	Sun	15th after Pent. St. Augustin, BCD. d. *White.*
29	Mon	Beheading of St. John Bap. gr. d. *Red.*
30	Tues	St. Rose of Lima, V. doub. *White.*
31	Wed	St. Raymund Nonnatus, C. doub. *White.*

EQUATION OF TIME.

S. Slow, 6 m. 5 5 5 5 5 5 5 5 5 5 5 4 4 4 4 4 3 3 3 3 2 2 2 1 1 1 1 0 0.

D. W.	SUN rises h.m.	SUN sets h.m.	Moon rises h. m.
1	4 57	7 3	1 46
2	4 58	7 2	2 31
3	4 59	7 1	3 27
4	5 0	7 0	4 14
5	5 1	6 59	4 50
6	5 2	6 58	sets.
7	5 3	6 57	7 9
8	5 4	6 56	8 4
9	5 5	6 55	8 38
10	5 6	6 54	9 9
11	5 7	6 53	9 39
12	5 11	6 49	10 8
13	5 12	6 48	10 45
14	5 13	6 47	11 17
15	5 13	6 47	morn.
16	5 14	6 46	1 5
17	5 15	6 45	2 3
18	5 17	6 43	3 1
19	5 18	6 42	3 57
20	5 19	6 41	rises.
21	5 20	6 40	6 22
22	5 21	6 39	6 58
23	5 22	6 38	7 37
24	5 24	6 36	8 5
25	5 25	6 35	8 47
26	5 26	6 34	9 27
27	5 27	6 33	10 7
28	5 28	6 32	10 57
29	5 29	6 31	11 32
30	5 31	6 29	morn.
31	5 32	6 28	2 13

encouraged his aged father, and when the mardarins summoned them to their tribunal, in order to induce them by persuasion to conform to the orders of the king, Michael Mi usually answered for both. If the judges had recourse to the lash, the young Michael laid down on the ground to receive those that were intended for him, and when they were about to subject his father-in-law to the same punishment, he would get up covered over with blood, and say to the mandarins, 'My father is aged and infirm, have pity on him, and allow me to be flogged in his stead.' He would then lie on the ground again, and undergo a second flogging with admirable courage and fortitude; his blood trickled down his body; his flesh was torn, but not a cry, not a sigh, escaped his lips. The mandarins took incredible pains to make him renounce his faith; as he was mayor of his village, a particular importance seemed to be attached to his apostacy. Sometimes the magistrates exhorted him with mildness, sometimes they flogged without mercy: to subject him to fresh tortures, they did not wait until his former wounds were healed. Will it be credited, that this courageous soldier of Jesus Christ, received more than five hundred lashes, in a space of forty days! 'Fool,' said the mandarins to him, 'why are you so obstinately bent upon dying? your wife and children require your presence and protection; you are young and learned, and have well-founded hopes of making a fortune and enjoying a long and happy life. Trample upon the cross and we will let you go: many other Christians have done so, and why not imitate them? when you return home, you may follow the religion of Jesus; you will be perfectly at liberty to do so.'

"'Mandarins,' replied he, 'I shall never abandon a religion I have discovered to be the true one. If you were asked to trample upon the head of the king from whom you hold your dignities and places, would you dare to do so? do you think that I would dare to profane the image of the King of Heaven, whom I adore? no doubt my wife and children attach me strongly to life, but I will leave them without fear,

MOON'S PHASES.

	D.	H.	M.	
● New Moon,	4	5	11	P. M.
☽ First quarter,	11	10	54	A. M.
○ Full Moon,	19	1	29	P. M.
☾ Last quarter,	27	10	1	A. M.

D.M.	D.W.	CALENDAR OF FEASTS.
1	Thur	St. Egidius, Ab. simp. *White.*
2	Frid	St. Stephen, C. semid. *White.*
3	Sat	Office of the Concep. of the BVM. semid. *White.*
4	Sun	16th after Pent. and 1st Sept. semid. *Green.*
5	Mon	St. Lawrence Justinian, BC. semid. *White.*
6	Tues	Feria, } *Green.*
7	Wed	Feria, }
8	Thur	† FD. Nativity of the BVM. d. 2d cl. with oct. *W.*
9	Frid	† Of the Octave, semid. *White.*
10	Sat	† St. Nicholas of Tolentino, C. doub. *White.*
11	Sun	† 17th after Pent. and 2 Sept. H. Name of Mary, gr. d.
12	Mon	† Of the octave, } semid. *White.* *W.*
13	Tues	† Of the octave, }
14	Wed	† FD. Exaltation of the Cross, gr. d. *Red.*
15	Thur	† Octave of the Nativity, doub. *White.*
16	Frid	SS. Cornelius and Cyprian, MM. semid. *Red.*
17	Sat	Stigmas of St. Francis, doub. *White.*
18	Sun	18th after Pent. Seven Dolours of the BVM. gr. d. *W.*
19	Mon	SS. Januarius and Comp. MM. doub. *Red.*
20	Tues	SS. Eustachius and Comp. MM. doub. *Red.*
21	Wed	*Ember Day.* St. Matt. Ap. d. 2d cl. *Red.* See p. 5.
22	Thur	St. Thomas of Villanova, C. doub. *White.*
23	Frid	*Ember Day.* St. Linus, PM. semid. *Red.*
24	Sat	*Ember Day.* Our Lady of Mercy, gr. d. *White.*
25	Sun	19th after Pent. and 4th Sept. semid. *Green.*
26	Mon	St. Joseph of Cupertino, C. doub. (18th inst.) *W.*
27	Tues	SS. Cosmas and Damian, MM. semid. *Red.*
28	Wed	St. Wenceslaus, M. semid. *Red.*
29	Thur	† FD. Dedicat. of St. Michael, Archangel. d. 2d cl.
30	Frid	† St. Jerom, CD. doub. *White.* [*White.*

EQUATION OF TIME.

S. Fast, 0 m. 0 0
1 1 1 2 2 2 3 3 3 4 4
4 5 5 5 6 6 6 7 7 7 8
8 8 9 9 9.

D. M.	SUN rises h. m.	SUN sets h. m.	Moon rises h. m.
1	5 33	6 27	3 18
2	5 34	6 26	4 23
3	5 35	6 25	5 27
4	5 36	6 24	sets.
5	5 38	6 22	7 1
6	5 39	6 21	7 40
7	5 40	6 20	8 6
8	5 41	6 19	8 34
9	5 42	6 18	9 4
10	5 45	6 15	9 32
11	5 46	6 14	10 20
12	5 47	6 13	11 20
13	5 48	6 12	morn.
14	5 49	6 11	1 22
15	5 50	6 10	2 27
16	5 51	6 9	3 25
17	5 52	6 8	4 23
18	5 53	6 7	5 27
19	5 55	6 5	rises.
20	5 57	6 3	6 18
21	5 58	6 2	6 43
22	5 59	6 1	7 12
23	6 0	6 0	7 44
24	6 1	5 59	8 15
25	6 2	5 58	8 47
26	6 3	5 57	9 37
27	6 5	5 56	10 32
28	6 6	5 54	11 33
29	6 7	5 53	morn.
30	6 8	5 52	1 42

persuaded that He who has entrusted them to me, will watch over them, and unite them to me in heaven. As to the example of those who trampled on the cross, it has no more effect upon me than the example of deserters have upon soldiers who are brave and faithful to their king.'

"Although Michael Mi, generally replied to the mandarins for his father-in-law, Antony Dich had also frequent occasions of giving proof of his courage, in his answers to them, and of confessing aloud the name of Jesus Christ. Such strength of mind in a man so advanced in years, was a subject of astonishment to them: but we who knew how pure his life had always been, were not surprised that God should uphold him in the days of sufferings and trials. Besides the encouragement he received from Father Nam and Michael Mi, his family earnestly exhorted him to persevere, unto death, in his fidelity to God. One of his eight children gave him a strong proof of his filial piety: he went to the great mandarin and promised him eight bars of silver, if he would allow him to suffer, and die in the place of his father. The mandarin commended his attachment to his aged parent, but dared not consent to his demand. Michael Mi experienced also great consolation from his family; his wife went frequently to visit him, with her last infant child, and exhorted him not to be uneasy on her account, or on that of his four young children; for, with the grace of God, she hoped to be able to bring them up alone. This strong and valiant woman proved herself a wife worthy of a martyr.

"In this admirable family, in which the most sublime virtue seemed to be hereditary, the children reminded us of the conduct of the young Origen exhorting his father Leonidas to martyrdom. Michael Mi's daughter, a young person of eleven years of age, escaped one day from home to visit the holy confessor in prison. She had to go a distance of half-a-day's journey, and penetrated without fear through soldiers and guards to her father's dungeon, whom she exhorted to die rather than trample on the cross. One of his sons also, only nine years old, sent him word not to renounce his religion, but to suffer martyr-

MOON'S PHASES.

	D.	H.	M.	
New Moon,	4	1	19	A. M.
First quarter,	11	1	36	A. M.
Full Moon,	19	6	8	A. M.
Last quarter,	26	7	36	P. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Sat	† St. Remigius, BC. semid. *ad lib.* *White.*
2	Sun	† 20 after Pent. Solemnity of the H. Rosary, gr. d. *W.*
3	Mon	† FD. The Guardian Angels, doub. (2d inst.) *W.*
4	Tues	† St. Francis, Conf. doub. *White.*
5	Wed	† SS. Placidus and Comp. MM. simp. *Red.*
6	Thur	† St. Bruno, C. doub. *White.*
7	Frid	St. Mark, PC. simp. *White.*
8	Sat	St. Bridget, Wid. doub. *White.*
9	Sun	21st after Pent. and 2d Oct. semid. *Green.*
10	Mon	St. Francis Borgia, C. semid. *White.*
11	Tues	SS. Dionysius and Comp. MM. semid. (9th inst.) *R.*
12	Wed	Feria. *Green.*
13	Thur	St. Edward, C. semid. *White.*
14	Frid	St. Callixtus, PM. doub. *Red.*
15	Sat	St. Theresa, V. doub. *White.*
16	Sun	22d after Pent. and 3d Oct. semid. *Green.*
17	Mon	St. Hedwigis, Wid. semid. *White.*
18	Tues	St. Luke Evang. d. 2d cl. *Red.*
19	Wed	St. Peter of Alcantara, C. d. *White.*
20	Thur	St. John Cantius, C. doub. *White.*
21	Frid	St. Hilarion, Ab. simple. *White.*
22	Sat	Office of the Concep. of the BVM. semid. *White.*
23	Sun	23d after Pent. and 4th Oct. semid. *Green.*
24	Mon	Feria. *Green.*
25	Tues	SS. Crysanthus and Darias, MM. simp. *Red.*
26	Wed	St. Evaristus, PM. simple. *Red.*
27	Thur	Vigil of SS. Simon and Jude. *Purple.*
28	Frid	FD. SS. Simon and Jude, App. d. 2d cl. *Red.*
29	Sat	Office of the Concep. of the BVM. semid. *White.*
30	Sun	1 of Nov. semid. Homily and Mass of 4th after Epiph.
31	Mon	Vigil of All Saints. *Purple.* *Fast.* [*Green.*

EQUATION OF TIME.

S. Fast, 10 m. 10
10 11 11 11 12 12 12
12 13 13 13 13 14 14
14 14 14 15 15 15 15
15 15 15 16 16 16 16
16.

D.	M.	SUN rises h.m.	sets h.m.	Moon rises h. m.
1	6	10	5 50	2 52
2	6	11	5 49	4 2
3	6	12	5 48	5 4
4	6	14	5 46	sets.
5	6	15	5 45	5 47
6	6	16	5 44	6 19
7	6	18	5 42	6 55
8	6	19	5 41	7 33
9	6	21	5 39	8 30
10	6	22	5 38	9 27
11	6	23	5 37	10 27
12	6	24	5 36	11 29
13	6	25	5 35	morn.
14	6	26	5 34	1 33
15	6	27	5 33	2 40
16	6	28	5 32	3 45
17	6	29	5 31	4 50
18	6	30	5 30	5 55
19	6	33	5 27	rises.
20	6	34	5 26	5 30
21	6	35	5 25	6 19
22	6	36	5 24	7 14
23	6	37	5 23	8 10
24	6	38	5 22	9 6
25	6	40	5 20	10 14
26	6	41	5 19	11 19
27	6	42	5 18	morn.
28	6	43	5 17	1 17
29	6	45	5 15	2 32
30	6	46	5 14	3 37
31	6	47	5 13	4 42

dom, that he might go direct to heaven, and not be in trouble about his children, as the same God who had given them existence would take care of them.

"The persecutors tired at length with struggling against a constancy, which continued trials tended only to confirm, pronounced sentence of death against the holy confessors, which in a few days after was confirmed by a royal decree; and the following day they were led to execution. On this occasion, the mandarins redoubled their precautions to keep the crowd at a distance (that pressed forward to gather up the blood of the martyrs,) for their pride was wounded to see that they who were punished by them as criminals, were respected by others as saints. The efforts, however, the mandarins made to keep off the crowd, only made them press more earnestly round the martyrs and animate them to the last combat. The praises which were loudly given to their courage, the tears of compassion which glistened in the eyes of all, amply compensated them for the contempt with which they were treated by the government officers. Our generous champions, loaded with the canga and their chains, moved forward to the place of punishment with serene and joyful countenances. They conversed together on their happiness, made signs of adieu to the Christians, who saluted them with profound respect as they passed, and earnestly recommended themselves to the martyrs' prayers. Michael Mi distinguished himself particularly by the intrepidity he displayed. The executioner had said to him: 'Give me five bands, and I will sever your head at a single blow, so that you may not suffer much.' 'Cut it into a hundred pieces if you wish,' replied he, 'provided you cut it off, that is enough for me; as to the bands, though I have plenty at home, I will not give you any, I would rather give them to the poor.'

"Having reached the place of execution, the mandarins caused the martyrs to be surrounded with a double line of soldiers, in order to prevent the people from taking away any relics of them. But no sooner had their blood began to flow, than Christians and Pagans rushed forward in a mass

MOON'S PHASES.

	D.	H.	M.	
● New Moon,	2	11	3	A. M.
☽ First quarter,	9	8	10	P. M.
⊙ Full Moon,	17	10	25	P. M.
☾ Last quarter,	25	3	55	A. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Tues	† All Saints, doub. of 1st cl. with oct. *White.*
2	Wed	† FD. Commemoration of All Souls. *Black.*
3	Thur	† Of the octave, semid. *White.*
4	Frid	† St. Charles, B. C. doub. *White.*
5	Sat	† Of the octave, semid. *White.*
6	Sun	† 3d of Nov. semid. Hom. and Mass of 5th after
7	Mon	† Of the octave, semid. *White.* [Epiph. *W.*
8	Tues	† Octave of All Saints, doub. *White.*
9	Wed	Dedication of St. John Lateran, doub. *White.*
10	Thur	St. Andrew Avellino, C. doub. *White.*
11	Frid	St. Martin, BC. d. *White.*
12	Sat	St. Martin, PM. semid. *Red.*
13	Sun	4th of Nov. semid. Hom. and Mass of 6th after Epiph.
14	Mon	St. Didacus, C. semid. (13th inst.) *White.* [*G.*
15	Tues	St. Gertrude, V doub. *White.*
16	Wed	Feria. *Green.*
17	Thur	St. Gregory Thaumaturgus, BC. semid. *White.*
18	Frid	Dedicat. of Churches of SS. Peter and Paul, d. *W.*
19	Sat	St. Elizabeth, Wid. doub. *White.*
20	Sun	24th after Pent. and 5th Nov. St. Felix of Valois, C. d.
21	Mon	FD. Presentation of the BVM. gr. doub. *W.* [*W.*
22	Tues	St. Cecilia, VM. doub. *Red.*
23	Wed	St. Clement, P. M. doub. *Red.*
24	Thur	St. John of the Cross, C. doub. *White.*
25	Frid	St. Catharine, VM. doub. *Red.*
26	Sat	Office of the Concep. of the BVM. semid. *White.*
27	Sun	1st of Advent, semid. *Purple.*
28	Mon	Feria. *Purple.*
29	Tues	Feria. Mass of Vigil. *Purple.*
30	Wed	FD. St. Andrew, Ap. d. 2d cl. *Red.*

EQUATION OF TIME.

S. Fast, 16 m. 16
16 16 16 16 16 16 16
15 15 15 15 15 15 15
14 14 14 14 13 13 13
13 12 12 12 11 11 10.

D. W.	SUN rises h.m.	SUN sets h.m.	Moon rises h. m.
1	6 48	5 12	5 43
2	6 49	5 11	sets
3	6 50	5 10	5 40
4	6 51	5 9	6 18
5	6 53	5 7	7 7
6	6 54	5 6	7 57
7	6 55	5 5	8 57
8	6 56	5 4	10 2
9	6 56	5 4	11 5
10	6 57	5 3	morn.
11	6 58	5 2	1 20
12	6 59	5 1	2 30
13	7 1	4 59	3 43
14	7 2	4 58	4 54
15	7 3	4 57	5 55
16	7 4	4 56	6 55
17	7 5	4 55	rises.
18	7 6	4 54	6 28
19	7 7	4 53	7 16
20	7 8	4 52	8 11
21	7 9	4 51	9 6
22	7 9	4 52	10 12
23	7 10	4 50	11 17
24	7 11	4 49	morn.
25	7 11	4 49	0 16
26	7 12	4 48	1 23
27	7 12	4 48	2 31
28	7 13	4 47	3 37
29	7 14	4 46	4 43
30	7 15	4 45	5 47

to gather it up. In vain did the soldiers (whose ranks were broken,) strike the crowd with the flat of their swords; no one paid the least attention to them. On that day a traffic was established, of which the history of the martyrs alone offers an example. The executioners turning the remains of their victims to account, were seen putting a price on the blood which adhered to their swords, selling by retail the beard of the persons executed, trading with their cangas, their cages, and with every thing else that had been an instrument of their torture: the people even fought among themselves to obtain some portion at any price. In this way the purchasers (even among the idolaters,) were so numerous, that the sale was soon over. Then the crowd began to pull up the grass, and collect with care the earth of the place on which the martyrs' blood had flowed. The pagans gave their sick children some of this blood to drink, and we are assured that they were cured; the executioners say, that at the moment of striking the martyrs, an odour, as it were of perfume, was diffused around them. They usually too implored the pardon of those they put to death, and begged their permission to do so. The mandarins themselves have sometimes yielded to the influence of Christian virtue. At the martyrdom of Father Vien, they were seen rendering public homage to the innocence of that holy priest. When he arrived at the place of execution they made him sit in state on five beautiful red carpets: the Christians were permitted to place before him a table covered with meats, and to pay him their last adieus. The hour of separation being arrived, the mandarin, charged with the execution of supreme justice, raised his voice, and addressing the martyrs, said, 'We know that you do not merit death, and we would willingly save you; but the orders of the king do not permit us to do so; pardon us, therefore, if we are compelled to take away your lives, and do not impute this crime to us.' As soon as the soldiers had retired, our Christians (provided with a *permission from the chief mandarin,*) carried off the bodies of the three martyrs, and transported them to Vinh-Tri, about

MOON'S PHASES.

	D.	H.	M.
● New Moon,	1	11	10 P. M.
☽ First quarter,	9	5	20 P. M.
○ Full Moon,	17	1	42 P. M.
☾ Last quarter,	24	11	41 A. M.
● New Moon,	31	1	58 P. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Thur	Feria. *Purple.*
2	Frid	St. Bibiana, VM. semid. *Red.* See page 5.
3	Sat	St. Francis Xavier, C. doub. *White.*
4	Sun	2d of Advent, semid. *Purple.*
5	Mon	St. Peter Chrysologus, BCD. doub. (4th inst.) *W.*
6	Tues	St. Nicholas, BC. doub. *White.*
7	Wed	St. Ambrose, BCD. doub. *White.*
8	Thur	† FD. Conception of the BVM. d. 2d cl. with oct. *W.*
9	Frid	† Of the octave, } semid. *White.*
10	Sat	† Of the octave, }
11	Sun	† 3d of Advent, semid. *Purple.*
12	Mon	† St. Damasus, PC. semid. (11th inst.) *White.*
13	Tues	† St. Lucy, VM. doub. *Red.*
14	Wed	† *Ember Day.* Of the oct. semid. *White.* See p. 5.
15	Thur	† Octave of the Conception, doub. *White.*
16	Frid	*Ember Day.* St. Eusebius, BM. semid. *Red.*
17	Sat	*Ember Day.* Feria. *Purple.*
18	Sun	4th of Advent, semid. *Purple.*
19	Mon	Feria. *Purple.*
20	Tues	Office of Feria. Mass of Vigil. *Purple.*
21	Wed	St. Thomas, Ap. d. 2d cl. *Red.*
22	Thur	Feria, } *Purple.*
23	Frid	Feria, }
24	Sat	Christmas-Eve. *Purple. Fast.*
25	Sun	† Christmas or Nativ. of our Lord, d. 1 cl. with oct.
26	Mon	† FD. St. Stephen Protomar. d. 2 cl. with oct. *R.* [*W.*
27	Tues	† FD. St. John Evang. d. 2d cl. with oct. *White.*
28	Wed	† FD. H. Innocents, d. 2d cl. with oct. *Purple.*
29	Thur	† St. Thomas, BM. semid. *Red.*
30	Frid	† Office of the Sunday in the oct. semid. *White.*
31	Sat	† St. Sylvester, PC. doub. *White.*

EQUATION OF TIME.

S. Fast, 10 m. 10
10 9 9 8 8 7 7 6 6
5 5 4 4 3 3 2 2 1 1 0
0 0 0 1 1 2 2 3.

D. M.	SUN rises h.m.	SUN sets h.m.	Moon sets h. m.
1	7 15	4 45	sets.
2	7 15	4 45	4 52
3	7 16	4 44	5 54
4	7 16	4 44	6 44
5	7 17	4 43	7 56
6	7 17	4 43	8 57
7	7 18	4 42	9 57
8	7 18	4 42	10 57
9	7 18	4 42	1 54
10	7 19	4 41	morn.
11	7 20	4 40	0 51
12	7 20	4 40	1 50
13	7 20	4 40	2 49
14	7 20	4 40	3 48
15	7 21	4 39	4 49
16	7 21	4 39	5 52
17	7 22	4 39	rises.
18	7 22	4 38	6 43
19	7 22	4 38	7 45
20	7 22	4 38	8 25
21	7 22	4 38	9 26
22	7 22	4 38	10 26
23	7 22	4 38	11 25
24	7 22	4 38	morn.
25	7 22	4 38	1 6
26	7 22	4 38	2 10
27	7 21	4 39	3 16
28	7 21	4 39	4 21
29	7 21	4 39	5 25
30	7 20	4 40	6 28
31	7 20	4 40	sets.

five leagues from the city of Vihoang. This translation, which took place on the following night, was a real triumph for religion. Our Christians, to the number of several hundreds, were assembled to accompany the convoy. At the head of the *cortege*, they carried the three tables, on which was written the condemnation of the confessors. These sentences, which were intended to stigmatize their names, and spread terror among the people, served on the contrary, to extol their glory, and carried joy to the heart of their brethren in Jesus Christ. The three funeral processions advanced by the light of a great number of torches. The Christians from the surrounding country assembled in crowds along the road, and prepared tables covered with refreshments for the bearers of it. The enthusiasm of the Christians was such, that the Pagans themselves were moved by it. After having buried the three bodies with due honor at Vinh-Tri, the funeral repast was celebrated. That which had been prepared by the eight children of Anthony Dich was very splendid for this country: there were about four hundred tables, which would lead to the conclusion that there were sixteen hundred guests; for here, a table is only intended for four persons. Such, then, has been the end of all our enemies' fury. The chastisement which they inflicted filled with joy those whom they had intended to punish: the pagans, who in great numbers, witnessed their punishment, proclaimed their innocence; their obsequies were celebrated as festivals, and now our Christians more familiarized with death, look upon it without terror.

"The places which were thus red with the blood of martyrs, in a very short time after, became the scene of a most dreadful disaster, the principal victims of which were the Pagans, the mandarins, and their satellites. On the 8th of September, a tremendous hurricane burst over the coast, and carried desolation far into the interior of the country. In the province of Thanh-Hoa, the fury of the tempest tore up enormous trees from the roots, and overturned a great number of pagodas and houses: even entire villages, with all the habita-

tions, are said to have been levelled, and carried away by the whirlwind. It was chiefly in the governments of Ninh-Binh and Nam-Dich that the ravages were the most terrible. To the fury of the unchained winds, was added the overflowing of the sea, which, forced by the tempest beyond its limits, inundated a vast extent of territory. More than thirty thousand persons perished, and when the sea had retired within its bed, the dead bodies of men and animals were found in heaps near the bamboo hedges, where the waves had piled them together. Nevertheless, at the very time of this catastrophe, the mandarins were continuing their persecutions against the priests, not far from the spot where it took place. By a manœuvre that was considered very clever, the ex-mandarin Trinh-Quang-Khan, had caused the coast to be blockaded by three well-armed barks, while he himself, his soldiers, and his spies, scoured the country for a certain distance from the sea. Thus surrounding the missionaries on every side, they must unavoidably have fallen into their hands, but scarcely had they begun to put his orders into execution when the storm broke forth, and the barks were dashed to pieces, and their crews swallowed up, without any account having been heard of them afterwards. The number of soldiers who perished in this expedition was about three hundred. It is a remarkable thing that the districts which suffered the most, were those in which the greatest number of martyrs had been arrested. The villages where our Christians are numerous have not been touched, whilst those which are almost entirely inhabited by idolaters, have been completely devastated. One village, exclusively pagan, is mentioned, in which three persons only have survived this disaster. The pursuit of the mandarins was very useful to us in this circumstance; at their approach, priests, catechists, nuns, and the faithful fled into the mountains where they found a refuge from the inundation, whilst they sought only an asylum from their persecutors.

"The latter, however, did not relax in their persecuting zeal, and new arrests shortly followed. From the activity of their searches, one of our Anamite priests, named Paul Khoan, betrayed by a pagan, was arrested, together with his two disciples Peter Kien and John Baptist Thanh. The chief mandarin exhorted them to trample the cross under their feet. 'What you require is unreasonable,' replied Father Khoan. 'Why should it be unreasonable,' said he, 'as by doing so, you preserve your life, and by refusing to do it, you lose it!' 'For instance, you mandarins, who receive your dignities and appointments from the king, if you abandoned him in time of war, under the pretext that by fighting for him you would expose yourselves to death, would you not be guilty of cowardice, ingratitude, and shameful infidelity? Well, then, it is thus, that I have from my birth, received the graces and benefits of the Lord of heaven; he has raised me to dignity in his religion, and you would wish me to abandon him in the time of trial? It is by death that we prove our fidelity, say the Chinese books: an opportunity of proving mine is presented to me, it behooves me, then, that I now profit by it.' The mandarin blushed at his words, and not finding any other answer to

give the holy confessor, he caused twelve lashes to be administered to him, as a punishment for having been right, while his judge was wrong. Such is the habitual conduct of the mandarins; if you give them unmeaning answers, they despise you for your ignorance; if you reply to them, so as to shut their mouths, they flog you for your insolence. John Baptist Thanh, summoned in his turn to apostatize, contented himself with saying, 'I am the disciple of this priest: his resolution is mine; if you take compassion on me, mandarins, I will live: if you require me to deny my faith, I prefer dying.' The mandarin caused him forthwith to be beaten with rods, but it was to no purpose. He was not more successful with Peter Kien, and he took vengeance on him in the same manner. It was then thought, that by separating them, they might be rendered more docile. Father Khoan was therefore put in a dungeon, and his two catechists, deprived of his support, had to defend themselves against assaults of all kinds; sometimes the mandarins sought to prove their faith to be absurd: sometimes they tempted them by the most seductive promises, or threatened them with horrible tortures; sometimes, in fine, they dragged them over the cross, and forcibly placed their feet on that object of their veneration. At length overcome in all their stratagems, they had recourse once more to the lash, with which they were not more successful. Eleven days thus passed on in constant trials. 'When I saw,' said Father Khoan, 'the attention of the mandarins directed against my disciples, I was seized with great fear on their account, the more so as several times the satellites of our judges came to frighten me by informing me that these two Christians had obeyed the king's order; that I should hasten to imitate them, or otherwise that I should prepare to die under the lash. As I was plunged in deep sadness on this account, a woman who had just seen them, consoled me by the assurance that they still remained firm in their resolution. The judges themselves were obliged to admire their constancy; one of them said: 'Truly Than is not like other men; he pays no more attention to the scourges of the whip than if one was striking a piece of wood.'

"Father Khoan had at length the consolation to find himself united once more with his two disciples in the same prison, to wait for the same crown together, after having sustained the same conflicts. The sentence which was passed against them, condemned the former to be forthwith beheaded, his body to be then exposed during three days on a stake *for public instruction*. His two catechists were also condemned to the same punishment, but after an unlimited period of close confinement. To be able to arrive at last at the term and recompence of all his trials, was the object of the holy priest's desire: hence his joy was very great on seeing his death so near; but his companions, who were disappointed in their hope of dying with him, were inconsolable. Nevertheless they still hoped that the king in his wrath would hasten their punishment, and issue the order to have them executed along with their master. It happened otherwise; that prince who was then sick, and whose cruelty was perhaps weakened with his bodily strength, instead of aggravating the punish-

ment of the catechists, mitigated that of Father Khoan. 'Considering,' said he, 'that this old man, more than sixty-nine years of age, has not long to live, we condemn him to the same penalty with his disciples; that is to say, to death, with respite.'

"Thus our three generous champions are condemned to die for the faith, after an interval of captivity and suffering, the limit of which is unknown. In the eyes of the law, such a condemnation is lighter than capital punishment; but in the eyes of our confessors, it is incomparably more cruel. Let us hear them complain of it in a letter to M. Retord: 'We hoped much to be condemned to die speedily; and behold how the king wishes us still to live; and we know not for what length of time. We are greatly afflicted on account of such a delay; it is certainly our sins which have rendered us unworthy of the grace of martyrdom. God wishes to make us expiate them by leaving us longer in the miseries of this world.' 'The great mandarin continues to tempt us from time to time,' wrote one of the catechists:—'he said to me one day: Just make one little step on the letter X, pass a little on one side, if you are too much afraid to step on it, so that I may be able to write to the king to demand your pardon. Nearly all the kingdom follows the religion of Phat; nevertheless, if the king proscribed it, as he has done yours, we would all abandon it without hesitation. I answered him that it was not by disobeying God, that men proved their fidelity to their prince. * * * Scarcely had I pronounced these words, when the mandarin's bailiff commanded me to be silent. But his master said to me; you have never stolen anything, not even the most trifling article, and yet you are so wretched! If I wish you the least evil, may it fall upon myself. From that time he did not call me before him any more.' How long will this respite (which is but a series of tribulations for our brethren) last. Probably until the autumn of next year. In the mean time they suffer patiently the horrors of a dungeon, loaded day and night with their cangas and chains. May their holy angels visit them often, console them in their distress, and obtain from God for them the gift of perseverance!" * * *

BIOGRAPHICAL NOTICE

OF

MRS. SETON,

FOUNDRESS AND FIRST SUPERIOR

OF THE

SISTERS OF CHARITY

IN THE

UNITED STATES.

ELIZABETH ANN BAILEY was born in the city of New York in 1774. She was the younger of two daughters of Dr. Bailey by his first marriage. Deprived of her mother at a very early period of her life, the cares of her education devolved entirely upon her father, whose anxiety and tenderness she repaid with a degree of filial piety seldom equalled. That filial affection was the spring of all her actions, the incentive to all her exertions, and easily formed her to habits of diligence in the prosecution of her studies, which with the superior intellect, the strong mind, and the correct judgment with which she was endowed, compensated, in some degree, for the want of able instructors, which New York could not at that time afford. From early youth she was inclined to piety, and always wore on her person a small crucifix, wondering, as she subsequently expressed, that Protestants should not be as desirous as Catholics of possessing this emblem of salvation. She took great pleasure in reading the Scripture and all religious works. The descriptions of monasteries and convents which she met with in the course of her reading excited her admiration for such institutions, while she regretted that establishments of this nature were not to be found among Protestants. She received confirmation and the Lord's Supper in the Episcopal Church and remained a practical member of it until her conversion to the true faith.

In her 18th year she married Mr. William M. Seton, a merchant of the city of New York, and went to reside on Staten Island. She had five children, two sons and three daughters. In the spring of 1803, a sea voyage having been recommended by the physicians for the benefit of Mr. Seton's

declining health, Mrs. Seton accompanied him to Italy, taking with her only her eldest daughter Anna. Three weeks after their arrival there Mr. Seton died. Truly good and pious, she herself administered to her husband, previously to his death, every consolation and support that could be derived from that religion which they both sincerely believed to be the true one. In religion too she looked for support in her bereavement—nor did she look for it in vain. God who saw the purity of her heart and never turns from those who seek him in truth and sincerity, directed her to that true and holy Catholic religion where alone she could find the consolation she so much needed.

While waiting in Leghorn for the vessel which was to convey her to America, she allowed herself to be persuaded, by a friend who wished to divert her mind from its melancholy musings, to enter a Catholic Church one Sunday during the celebration of high mass. It was near the moment of the consecration when she entered. Struck by the grandeur and solemnity of the ceremony, and the fervor and humility of the prostrate multitude, she fell upon her knees before the altar, and when the sacred host was elevated for the adoration, not one of the assembly knelt with a heart more replete with awe and fervor than Mrs. Seton. Almighty God who had guided her to the foot of his holy altar, there visited her heart, and enlightened with the first rays of his holy faith that mind whose purity and uprightness had already prepared it for these heavenly impressions, and for the grace by which she was to be henceforth solely and entirely devoted to his service. Long after mass was over she remained fervently praying the Father of light to dispel the doubts that agitated her and show her the right path. Frequently, after that, she returned to church to pray. "If I am right," she would say, "permit me not to stray from thy fold, but if I am wrong, guide thou my steps, my God." Her doubts, and her ardent desire to know the truth, were constantly agitating her mind, In speaking of this event of her life to one of her spiritual children she said, "often, in the silence of night, whilst gazing on those beautiful stars which enlighten and decorate the skies, beyond which is that star of Jacob which never sets, often have I repeated those lines of the poet:

'If I am right thy grace impart
Still in the right to stay,
If I am wrong, oh! teach my heart
To find the better way!'"

Her fervent prayer was heard. Not only did God shew her that better path; but showering upon her his graces, he made her one of those bright stars that adorn and illumine the paths

of Christian piety, a burning and shining light that spread far and wide its holy and happy influence. She left Italy determined to investigate the truth, and on her return home, she proceeded without delay to possess herself of every information on this all important subject. She consulted several clergymen, and corresponded with many of the most enlightened divines of the Catholic Church, among whom was Dr. Cheverus, afterwards bishop of Boston, and at a still later period archbishop of Bordeaux, and Cardinal, with whom, however, she did not become personally acquainted till eight or nine years after her conversion to the Catholic faith. She devoted a great deal of her time to the reading of religious books, and was particularly pleased with the writings and life of St. Ignatius Loyola, from which she imbibed her first inclinations for a religious life.

Courageously following the inspirations of divine grace, although she was aware of the sufferings that such a course of action would entail upon her, Mrs. Seton addressed herself to the Rev'd Matthew O'Brien, pastor of St. Peter's Church in New York, whom she requested to receive her abjuration of Protestantism and to admit her into the Catholic Church. By him she was baptised conditionally, and to the name she already bore, was added that of the B. Virgin Mary. On the feast of the Annunciation, the 25th of March, 1805, she received for the first time the holy communion. The anniversary of this feast she always observed as a day especially consecrated to thanksgiving for the inestimable favor that had been conferred upon her.

Mrs. Seton's position in New York had become after her conversion truly painful; the narrow income to which she was reduced by the death of her husband, being insufficient for the support of her family, she supplied that deficiency by devoting herself to the instruction of youth. To one whose life had been, till then, one of ease and affluence, the necessity of labor must have been a severe trial; but in the love and gratitude of her children, for whose sake she subjected herself to it, she found an ample compensation. After the fatigues of the day she would go to her piano, and surrounded by her five interesting children, whose greatest happiness was to be near their mother, she would play for them and adapt some words of piety to familiar airs, while they mingled their youthful voices with hers. Her musical attainments however were not directed solely to her temporal benefit; she had learned how to derive from the earthly sounds that fell upon her ear, an occasion of elevating herself in spirit to the celestial harmony of the saints and angels. Having heard the lamentations of Jeremiah chanted in the Church service, she entered deeply into the feelings of the sacred bard, which

transported her mind beyond this scene of trial to the heavenly Jerusalem, and suggested to her the beautiful hymn which is now so well known.*

Many of her friends, whom a change of circumstances had not estranged from her, were inclined to view her less favorably on account of the change that had taken place in her religious opinions; not reflecting that the courage she had manifested in embracing a religion, the practice of which imposed additional sacrifices, entitled her to their increased esteem and admiration. Some few there were, however, whose attachment remained unaltered; the following circumstance, though trivial in itself, will illustrate both the thoughtful kindness of one of these friends, and her own spirit of humility. An elderly gentleman, a relative, knowing that for the support of her family she was dependent on her exertions, would frequently take a basket, go himself to the market, purchase the joint of meat which he knew she liked, (for he had in more prosperous days been a guest at her table,) add to it some other little article and carry it himself to her humble dwelling, fearful of entrusting so delicate a commission to a servant. In speaking of this circumstance to a friend, in after years, she manifested a lively sense of the kindness that had been shewn to her. Instead of listening to a false pride, that would have caused many to shrink from the acceptance of this friendly aid, she thankfully availed herself of it, laying aside all human respect, and receiving alike with grateful resignation the gifts and the trials which God dispensed to her.

If for the love of him, she was obliged to endure the sacrifice of friends and connexions till then most devoted; amply did that merciful Father supply their place, directing her to one whose friendship became to her the source of every hap-

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*"Jerusalem my happy home,
How do I sigh for thee,
When shall my exile have an end
Thy joys when shall I see.

No sun or moon in borrowed light,
Revolves thine hour away:
The Lamb on Calvary's mountain slain,
Is thy eternal day.

From every eye he wipes the tear:
All sighs and sorrows cease;
No more alternate hope and fear;
But everlasting peace.

The thought of thee to us is given,
Our sorrows to beguile;
T' anticipate the joys of heaven
In his eternal smile."

piness, and her guide and aid in the execution of that pious and great design, which subsequently engaged her thoughts; the foundation of a Sisterhood of Charity in the United States.

In the spring of 1805, the Rev'd Mr. Dubourg, then president of St. Mary's College in Baltimore, afterwards bishop of Montauban and archbishop of Besancon in France, visited New York, partly for the purpose of securing for his college as professor of Belles Lettres, a gentleman whose position in that city since his conversion to the Catholic faith was no longer an agreeable one. Celebrating the holy sacrifice one morning at St. Peter's Church, Mr. Dubourg was struck with the uncommonly fervent and pious deportment of a lady who approached to receive holy communion at his hands. The same day he was introduced to her as Mrs. Seton. He had heard of her conversion, and having formed an acquaintance with her, became very much interested in her welfare. Convinced that a residence in Baltimore would be more agreeable to her, and that she would meet with ample encouragement as the conductress of an academy, he persuaded her to remove thither with her children. She reached Baltimore with her three daughters in June, 1808; Rev'd Mr. Dubourg and his sister having provided for her a residence in the neighbourhood of St. Mary's College.

The conversion of Mrs. Seton had excited a great deal of attention, and on her arrival in Baltimore her acquaintance was universally sought; but she visited only the poor, the sick and the afflicted. The similarity of circumstances between herself and the young convert who had accompanied Mr. Dubourg from New York as professor in St. Mary's College, caused her to feel a particular interest in his behalf, and when shortly after her location in Baltimore he was taken ill, she soothed his suffering moments by her charitable visits, and by her pious exhortations, inspired him with that confidence in God and resignation to his holy will, which disposed him for a happy death. Her intention to open a school having been announced, several young persons were placed under her care, and she was joined in her praiseworthy occupations by a young lady, who for several years had sighed after the happiness of dedicating herself to God in a religious life, but not succeeding in her design, gladly embraced the opportunity of a residence with Mrs. Seton, whose principal object in the education of her pupils was to form them to the practice of piety.

After her removal to Baltimore very little intercourse took place between herself and her family; but Cecilia Seton, who had embraced the Catholic religion, was always very desirous of joining her sister-in-law; and the physicians having advised a sea voyage for the benefit of her declining health, she

urged her relations to allow her to visit Baltimore, fully determined never more to leave Mrs. Seton. Her sister Harriet accompanied her and remained in Baltimore with her. Previously to the arrival of the Misses Seton in Baltimore, Divine Providence was opening to them a destiny which was to redound as much to their spiritual advantage, as the idea of such an event was then remote from their thoughts. Mr. Cooper, a convert to the Catholic Church, was then spending some time at St. Mary's Seminary, intending, if such were the will of God, to prepare himself for the sacred ministry. He possessed some property and was desirous of following that divine maxim: "Give all to the poor and follow me." One morning immediately after receiving holy communion, Mrs. Seton felt herself inspired with a strong desire of dedicating herself and her exertions to the care of poor female children, and of devising for that purpose some plan which might be followed up after her death. She communicated her wish to the Rev'd Mr. Dubourg, who approved of her design, but objected the want of means. This obstacle had also occurred to her, but she with a firm faith, believed that her Divine Redeemer who had suggested this work of love, would not permit the means to be wanting for the accomplishment of his holy will. Mr. Dubourg desired her to recommend earnestly to the Almighty the object of her wishes, and to speak of it again to him in one month; but to mention it to no person in the meantime. That same day, Mr. Cooper sought an opportunity of speaking privately to Mr. Dubourg, and without having received any intimation of Mrs. Seton's design, communicated to him his determination of spending the remainder of his life in the service of God, and of giving to the poor all that he possessed; he had, he said, ten thousand dollars, which he wished to apply to the relief of poor female children, particularly such as were orphans. Mr. Dubourg was struck with the coincidence, and he desired him as he had Mrs. Seton, to devote one month to prayer and reflection, and to tell him after that time, if he were in the same dispositions. At the expiration of the month Mr. Cooper and Mrs. Seton returned to Mr. Dubourg separately and without the least knowledge of each other's plans. The result of Mr. Cooper's reflections was to put into Mr. Dubourg's hands the sum of eight thousand dollars, for the purpose he had mentioned, and Mrs. Seton again offered her devoted services for the instruction of the poor and the care of the sick and suffering members of Jesus Christ. Mr. Dubourg consulted, upon their design, the venerated archbishop of Baltimore the Most Rev'd John Carroll, who gave it his unqualified approbation and warmest sanction. The selection of the place where this good work should be com-

menced was the first thing to be considered. Mr. Cooper suggested that Emmitsburg would be an appropriate locality, and Mr. Dubourg, though desirous that the new establishment should be situated in or near Baltimore, yielded to the opinion of Mr. Cooper and decided upon Emmitsburg. Business calling him soon after to Mount St. Mary's, as he left the village of Emmitsburg and passed along the road now leading to St. Joseph's, he was accosted by a countryman, who informed him that the farm near them was for sale. Finding it upon examination to be suitable to the purposes of the contemplated establishment, he concluded the purchase of it, and it was resolved to form there, if possible, a community of sisters of charity. Measures were immediately taken to obtain from France the rules and constitutions of St. Vincent of Paul, the founder of that benevolent sisterhood. At first it was thought that the infant institution would be better organized with the aid of some members from that country; but the difficulty of obtaining them and the necessity of making some local changes in the rules, induced those whom the Almighty had charged with the undertaking, to relinquish that plan.

Cecilia Seton's health requiring her to remove immediately from town, Mrs. Seton with her and Harriet Seton, Anna her eldest daughter and a Miss Maria Murphy, who had joined the new community, left Baltimore for Emmitsburg on the 22d of June, 1809. One-half only of the small building which is now used as a wash-house, being then the only building on the farm, and that not habitable, the kind and hospitable president* of the mountain seminary received them and lodged them in a small log house between the college and the church.† In a few days they were joined by Mrs. Seton's two youngest daughters. On the 30th of July they quitted that retreat and took possession of the habitation on their own farm, which in the meantime had undergone such repairs as their means allowed them to bestow upon it. The small community had been increased by the admission of two persons from the neighbourhood. But a circumstance took place while they were still residing at the mountain house which filled Mrs. Seton's heart with joy and gratitude to Almighty God. Whenever Cecilia Seton's health permitted it, Mrs. Seton accompanied by her and her own two daughters Catharine and Rebecca, ascended to the church on the mountain, for the performance of their devotions. On these occasions Harriet Seton was usually in company, but did not follow them into the church, her sister, through motives of delicacy, never inviting her to do so, though she fer-

* Now Dr. Dubois, bishop of New York.

† Since known by the name of the Rev'd Mr. Dahammel's house.

vently and confidently prayed to him whose mercies to herself had been so great and so numerous, that he would withdraw from the darkness of error a sister whom she loved, and open her eyes to the truth of his holy religion. Her prayer was heard; surrounded by all that was edifying, and having constantly before her eyes in her sister Mrs. Seton a most attractive example of virtue and piety, Harriet's heart easily yielded to the inspirations of divine grace, and one evening during their ordinary excursion, Mrs. Seton had the happiness of hearing from her a request to be permitted to enter the church and to join in the devotions of her relatives. Shortly after she expressed to her her determination of embracing the Catholic religion. Her sister represented to her the known opposition of her friends to our faith, and what she would have to suffer if she persisted in her resolution, but she had examined and weighed all the consequences, and was prepared to break all engagements, even to be rejected by those she most dearly loved, in order to save her soul. Shortly after, she received baptism and became a communicant in the Catholic Church.

Of those generous souls whom a fervent love of God and zeal for their own sanctification had induced to follow the example of Mrs. Seton, six had remained at her house in Baltimore where they had formed a community previously to her departure for Emmitsburg. Before moving from her residence near the college, Mrs. Seton desired them to join her, and to this effect addressed a letter to Sister Rose, whom she had appointed to fill her place in Baltimore during her absence. They received the summons with joy, and obeyed it without delay. A wagon closely packed with baggage and furniture was the conveyance in which six sisters and two young ladies, boarders, undertook the journey from Baltimore to Emmitsburg; crowded to excess, it was with the greatest difficulty and discomfort that they succeeded in reaching the place of their destination. Mrs. Seton's two sons were also among the wagon passengers, being on their way from Georgetown College to Mount St. Mary's, that they might be near their mother. It is worthy of remark, that the 31st of July, feast of St. Ignatius, patron of the Maryland missions, was the day on which Mrs. Seton was joined by her companions from Baltimore, who were destined in the designs of divine Providence to be the first stones of that spiritual building which she, his humble servant, was about to erect to the glory of his holy name. She entered upon the duties of her establishment with an humble diffidence in herself and a total dependence upon the Almighty, trusting to the wisdom of those spiritual guides whom he had appointed to direct her. She relied much on the venerated Bishop Carroll, whose prudence, piety, zeal,

and profound knowledge, had justly won her regard and confidence. An institution springing up under auspices like these could not but inspire a well-founded hope, that God would give his blessing to its operations, directed as they were to the promotion of his honor and the sanctification of souls. Mrs. Seton had received too many and too manifest proofs of this especial care and protection, to doubt for a moment of its continuance.

A few months after her conversion, Miss Seton, while assisting her sister in the care of Cecilia, who was laboring under a severe attack of her disease, was herself seized with a raging fever which threatened to put an end to her existence. The ardent love of God, patience and resignation which she manifested during her illness were truly touching. The intensity of her sufferings rendered her insensible to all around; but the name of God, the mention of heaven and eternity never failed to recall her languishing faculties. The violence of her disease increasing, it was deemed advisable to administer the last sacraments, and on the 23d of December, 1809, in defiance of the devoted and unremitting care that was bestowed upon her, she breathed her soul into the hands of her Creator. From the first moment of her conversion she had placed the most tender confidence in the protection of the blessed mother of God, and this devotion to Mary was a source of great consolation to her in her last moments.

The care of her invalid sister Cecilia, and the organization of her increasing community, now entirely engaged the attention of Mrs. Seton, who was careful to derive from all her occupations, and from the scenes of trial that took place around her, an occasion of advancing her own sanctification and of inculcating a holy desire of perfection among her spiritual daughters. In the mean time the carpenters and masons were actively employed in erecting a more commodious dwelling, and the small community performed their exercises as regularly as circumstances permitted. Archbishop Carrol visited them on two occasions at the stone house, administered confirmation, and was much consoled and edified by the piety and happy cheerfulness that prevailed among them. Their poverty they seemed to look upon as a mark of the divine protection, while charity flourished in its perfection. On the 20th of February they removed to the frame house, the present residence of the sisters. The family went in procession, following the B. Sacrament, which was carried by the Rev'd Mr. Dubois. On the 22d of February a regular course of studies was commenced, and the school was attended by many pupils from the village and surrounding country. Mrs. Seton's piety had induced her to place herself and community, her sisters and children, under the special

protection of St. Joseph, the faithful guardian of the Son of God. The first high mass was celebrated in the new chapel on his festival, March the 19th, 1810. A change of air being again recommended to Cecilia Seton, she was taken to Baltimore by her sister, and two weeks after died calmly and happily. Shortly before her death she had become a member of the community which her sister superintended, a happiness which she had fondly desired, and her remains were laid in the grove at St. Joseph's next to those of her sister Harriet.

Released from her care of the sick, Mrs. Seton applied with unremitting zeal to the duties of the opening school and the care of her spiritual children, leading them, by her example as well as precept, to a love of holy poverty, self-abnegation, and great fidelity to their practices of piety. In the month of May she received her first boarders, and now and then one or two candidates joined the community.

August the 10th, 1811, Bishop Flaget returned from France, bringing with him the rules and constitutions of St. Vincent of Paul. These rules were translated into English and some changes made, with the approbation of the Most Rev'd Archbishop Carroll to suit them to the manners and customs of this country. Shortly after this it was found necessary that the person exercising the protectorship of the sisters should reside in the vicinity of their establishment, and Mr. Dubois, president of Mount St. Mary's, was nominated to that office, in January, 1812. At the end of that month he went to Baltimore, where he obtained the rules and constitutions that had been lately received from France, and presented them to Mrs. Seton, during the retreat of the following February (the first that had taken place in the new house), that she might adopt and practice them with all her community. It was made known to them that twelve months after the adoption of these rules, all who were willing to be governed by them would bind themselves by annual vows, according to the spirit of their holy author, St. Vincent of Paul. Mrs. Seton received them as a sacred deposite; her love and veneration for them continued unchanged through the whole course of her life, and her last words were an exhortation to her spiritual children to love and keep those holy regulations. They require that the community be governed by a superior and vice-superior, called mother and assistant-mother, and two counsellors. These officers are elected every three years by a majority of votes. No one can hold the office of mother for more than two terms consecutively. An exception, however, to this rule was made in the case of Mrs. Seton, the first superior, whose continuance in office for life was the unanimous desire of her companions. The sisters are not permitted to bind themselves by vow, until after a probation of three years, and

then they make their engagements for twelve months only, at the expiration of which they are at liberty to leave the society, if they think proper. In the duties and spirit of their vocation the sisters of St. Joseph's do not differ from the communities that follow the original constitutions of St. Vincent of Paul. This holy man of God imposed no other duty on his spiritual daughters than an unremitting exertion for the relief of suffering humanity. They were to have, as he tells them in his constitutions, no other monasteries than the dwellings of the poor, no other cloisters than the streets of towns and wards of hospitals, no other enclosure than obedience, no other veil than a holy modesty. Such was their wide and benevolent sphere of action; such were the maxims by which they were to be governed. Faithful to the dictates of their holy founder, these visible angels of Providence have excited the admiration of Europe, becoming a mother to the orphan, devoting themselves to the education of children, assisting the sick, the widow, the aged, the infirm, visting the prisoner and the galley-slave, the bashful and retiring poor, and even on the field of battle ministering consolation to the dying soldier. Nor has their devotion to the service of their neighbour been less heroic and admirable on this side of the Atlantic. We shall perceive in the sequel of this notice that they who have imbibed the sentiments of Mother Seton, are actuated by the same generous spirit that delights in labor for the comfort of the poor and the afflicted.

God, as a wise and tender Father, apportions to his faithful children in their journey through life, a mixture of trials and consolations. Thus it was with Mother Seton. Her eldest daughter, Anna, had grown up under her care all that the heart of such a parent could wish, and had become a member of the community about a month before the reception of the rules. In her 18th year she was attacked with a pulmonary disease, and died on the 12th of March, 1812, universally regretted, and leaving behind her a deep and lasting impression of her many bright and attractive virtues. What her mother's grief was under this melancholy dispensation, God alone knew; for the most attentive observer could only discover in her a calm submission to the will of God, a peaceful resignation into his hands of that amiable child, who was ripe for heaven, and whose sanctification had been the unceasing object of her maternal and anxious care.

Mother Seton was a daily visiter to the different class-rooms of her academy, and contributed as much as possible by her own exertions to diminish the labor of the other sisters. The more effectually to succeed in the education of her pupils, she studied their disposition, and endeavoured to gain their affections. When she had obtained an ascendancy

over their hearts, she embraced every opportunity of inspiring them with a love of virtue. In her conversations with the elder boarders, her object was as much to instruct them in the qualifications that become mothers and mistresses of families, as in the virtues that adorn the life of a christian. Every attention was bestowed upon their physical and moral welfare, and during a few days that she was confined to her room by indisposition, her only regret was that she could not devote herself more constantly to their service. Whenever she appeared among the pupils, every eye beamed with gladness and spoke a welcome, for her presence was a signal that every one would receive a word of kindness, of edification and encouragement.

In the course of the year during which the new regulations were tested, many young persons offered themselves as candidates for the sisterhood, and after an examination of their vocation were admitted. The 19th of July, 1813, was a day of thrilling interest for Mother Seton and her rising community. On that day, the feast of St. Vincent of Paul, she with seventeen of her sisters, presented their first vows at the foot of the altar, publicly professing their generous consecration to God, in the service of their fellow-beings. The same festival is annually observed by the sisters at St. Joseph's, as an occasion of renewing their religious engagements.

Mrs. Seton's assistance in the academy being no longer necessary, Mr. Dubois, well acquainted with her talents, turned her attention to the translation of the conferences of St. Vincent. This she did with a perfect submission of her own will; for had she followed her own inclinations, she would have taken a more active part in the duties of the school and sisterhood. But her director knew well that she could not be more profitably employed, than in preparing a treasure for her community, in the translation of some useful works. She also compiled a course of instructions for the use of the sister who had the charge of preparing the children for their first communion.

The continual accessions to the number of boarders and candidates for the community, gave full employment to the zeal and charity of this good mother; for a long time she herself instructed the novices and candidates. The manner in which she delivered her exhortations and the unction of her words, were strong and unequivocal evidences of the ardent love of God that filled her own heart. On such occasions she commonly used a French book, and read from it with as much facility as if it were her vernacular language, adding her own reflections to inculcate a spirit of sacrifice, of mortification, and a generous and willing conformity to the will of God. Her words were doubly impressive, strength-

ened as they were by the force of her example. A spirit of holy poverty was to be seen in her clothing, her furniture, and even in the use of her paper and pens. The coarsest and the cheapest paper was her choice, and she invariably made use of the refuse of the pens from the class-rooms, to impress upon her spiritual daughters by her example the same virtue of abnegation. She rose generally with the community at four o'clock in the morning, and was one of the first in repairing to the hall of prayer and meditation, where she remained in a kneeling and devout posture during the performance of those exercises. In assisting at the divine sacrifice she dwelt in spirit on the sufferings of our Lord during his passion, particularly the last stage of it on mount Calvary. The prayers of St. Bridget were among her favorite devotions, as well as the recitation of the Te Deum after mass, the Magnificat, the Apostle's Creed, the Psalms, and more especially the canticle of the three children. She frequently read the history of our Saviour's passion and always on her knees. The feast of Corpus Christi she celebrated with peculiar sentiments of piety, and during its octave her lively faith and ardent love of God were strikingly visible in her deportment, and were a source of edification to all around her. Her's was the silent piety of the heart, though her expressive countenance indicated the interior joy that dwelt within, and at times the fervor of her soul would gush forth as from an overflowing fountain. They who frequently accompanied her in her walk to the cemetery, still retain the impression of the glowing piety she often exhibited on this occasion, when casting her eyes upon the glory and majesty of the setting sun, she exclaimed with extended arms and deepest emotion, "my soul doth magnify the Lord, and my heart rejoiceth in God my Saviour." Her manner in governing the sisters and children was mild but firm and equal. She was in the fullest sense of the word, a mother. If at times she had occasion to administer reproof she never manifested any quickness of temper in her admonitions. Peace and order characterized all her movements. Her uniform kindness to all was the bond which concentrated all hearts in her's. In her conversations with the tutoresses she would exhort them to forbearance, and recommended to them the practice of invoking the guardian angels of their pupils, adding: "be to them as our guardian angels are to us;" she took a special care of the invalid sisters, visiting them frequently and procuring for them every relief and assistance in her power, often saying that the sick were a source of blessings to the house.

The time had now arrived when it pleased the Almighty to extend the sphere of charity in which her daughters were engaged, by calling some members of the community to the

care and education of the orphan. Rev'd Mr. Hurley having been deputed by the trustees of Trinity Church, Philadelphia, to obtain the services of the sisters for their asylum, which until then had been under the conduct of a matron, the superior readily acceded to their request, and notwithstanding the threatening aspect of the times, (it being the year of the embargo,) on the 29th of September, 1814, three sisters left the mother house and proceeded by land to Philadelphia, for the purpose of becoming mothers to the helpless female orphans who were to be placed under their charge. This establishment is the second in order of priority that was confided to the care of the sisters, for Mount St. Mary's seminary had already enjoyed the advantages of their services for the care of the sick and the superintendance of the household department.

Two years after the sisters had commenced their labors in Philadelphia, Mrs. Seton was visited by a severe trial in the death of her youngest daughter, who in 1812 had received an injury from a fall on the ice, and had been from that period a constant sufferer for the space of four years and nine months. She died on the 3d of November, 1816. The resignation and piety with which she bore her painful afflictions, edified the whole community.

About this period the most Rev. Archbishop paid several visits to the valley, and always left it with increased admiration, edified by all that he had heard and seen. And who is there that has not received the same impressions? Who has ever visited that mountain and valley consecrated to Mary and Joseph, and witnessed the fervent piety of those who dwell there, their sacred avocations, their holy and good works, one unceasing tribute of praise and adoration to their Maker, without feeling that it is a hallowed spot, one upon which God has poured out his choicest blessings and where his divine spirit loves to dwell? Who has ever visited that interesting institution at St. Joseph's, with a spirit however troubled, a heart however sad, that has not felt the soothing influence of the charity and holiness which pervade it, and has not left it with increased impressions of the peace and consolation which virtue awards to her generous followers? Few leave it, we venture to say, without casting a look of regret behind and envying the happiness of those whose lot has been cast in its tranquil solitude. But trials enter there too, at least such as the servants of God themselves are destined to experience, and full and ample was the measure allotted to her whose memory is cherished and whose name is blest, not only in that abode still bright with the reflection of her sainted career, but in the remotest parts of the United States, where the devoted charity of her daughters is active in

its work of benevolence. One by one she laid in the grave those whom she loved; first her two sisters, who had severed every other tie and clung to her as the instrument of their salvation, their angel-guide to eternal happiness; then a daughter, her eldest, gifted with talents, graces and virtues, such as fall to the lot only of a few; and lastly, her youngest child, her innocent and pious Rebecca. If, while day by day and night after night she watched the protracted agonies of her dying child, her resignation to the will of God never failed her, and her fortitude relaxed nothing of its energy, let it not be attributed to a want of maternal love in her, who, prompted as much by the purest benevolence as by a desire to please God, had devoted herself entirely to the care of the orphan, the sick and the poor; and whose warm and generous heart expanded with love towards all, even the least attractive of her fellow creatures. Deep and bitter indeed was her interior grief; but she united it to that of the blessed mother of God, and through the intercession of the Queen of Heaven and comforter of the afflicted, she found strength and consolation in bowing calmly to the will of heaven. That the holy will of God should be accomplished was her constant prayer: "Thy will be done," was always in her heart and daily on her lips, and with this disposition she did not find it difficult to resign into the hands of the Almighty those whom she had taught to aspire continually to a happier and a better world.

In 1817 an application was made from the city of New York requesting the sisters of charity to take charge of an orphan asylum. Full of zeal for the glory of God and of love for her fellow-creatures, Mrs. Seton rejoiced in being thus able to contribute to the advancement of his kingdom in the souls of those helpless beings. Before sending forth her spiritual children on this mission she gave them such instructions as her experience and correct judgment, as well as her piety suggested, recommending to them a spirit of union and charity, fidelity to the rules, and a great kindness and gentleness of manner. How they complied with the instructions of their enlightened superior may be gathered from the important services which they rendered to religion in the city of New York, and from the many flourishing establishments which they still have charge of in that place.

In her correspondence with the absent sisters, Mother Seton evinced the same thoughtful and tender affection that she manifested towards those around her. But the society over which she presided was soon to be deprived of her invaluable services and holy example. Early in 1819 she was confined to her room for several weeks by a severe attack of pulmonary inflammation, from which she had not perfectly recovered, when she again exposed her health by a walk over

the premises. It was on this occasion she pointed out to the sisters who were with her, the site of a new chapel, the erection of which had been for years the object of her fondest wishes.* From that day also her infirmities increased. During her illness she frequently assembled her spiritual daughters round her bed, and exhorted them to a faithful observance of their rules, as the surest means of promoting the divine honor and their own sanctification. When in the progress of her disease it became advisable to administer the last rites of religion, no preparation was necessary to communicate this intelligence to Mother Seton. She had consecrated to God every feeling of her heart, every aspiration of her soul, every action of her life, from the period that he called her in so signal a manner to his service, and as a reward of her fidelity he gave her his peace, that peace which the world cannot give, and which enabled her to await with composure the moment of her earthly dissolution. Surrounded by her sorrowing community, she alone remained unmoved, beseeching them to moderate their grief and humbly submit to the will of their divine master. She united with the most exemplary dispositions in the prayers that were offered for her, after which, again calling the sisters round her, she urged upon them the duties of mutual support and charity, of loving one another and remaining firm in the observance of their rule, and implored pardon from all for whatever offence or scandal she might have given them. On the night preceding her death two sisters remained with her, one of whom had been her constant companion through all the scene of her sufferings. Towards the approach of morning her symptoms were evidently more alarming, though the peace of her soul remained undisturbed; and about four o'clock she began an act of conformity to the will of God, when the words died away on her lips, and she peacefully expired, on the 4th of January, 1821, in the 46th year of her age.

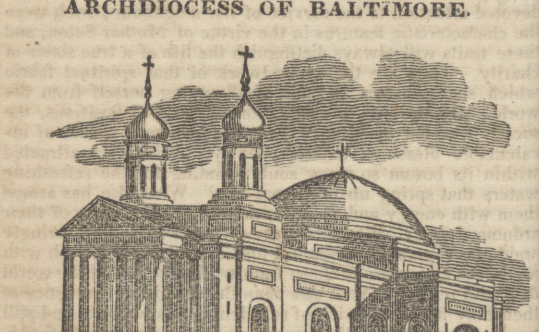
Such was the close of Mrs. Seton's brief, but saintly career, a death "precious in the sight of the Lord." Who can advert to the simple mound under which her ashes repose, and not feel the sublimity of Christian virtue! There we behold no sculptured marble, no laudatory inscription; the rough stone with a mere cipher upon it as a reference, and the rose-bush at its side, are the only decorations of her tomb. But oh! how expressive are these badges of unaffected virtue! how loudly do they bespeak the transcendant piety, the brilliant recompense of her, who "accounted all things as filth that she might gain Christ," and whose life of poverty and humility

* On the spot selected by Mother Seton, now stands the spacious and beautiful church, which was consecrated in May, 1841.

has been exchanged for the glory and riches of immortality! What a treasure of merit did she accumulate for herself! What a precious inheritance has she bequeathed to her religious in her bright example! A total renunciation of earthly things, an ardent desire to accomplish the will of heaven, a devoted attention to the service of her neighbour; such were the characteristic features in the virtue of Mother Seton, and these traits will always distinguish the life of a true sister of charity. They are the groundwork of that spiritual fabric which she proposes to raise by divorcing herself from the world. By the steady cultivation of these dispositions, the society founded by Mother Seton has become a source of incalculable blessings to our country. What has attracted within its bosom so many souls thirsting for the refreshing waters that spring up to eternal life? What else has armed them with energy and perseverance in the discharge of their arduous duties? What else has sent them abroad unfearingly amid the vapors of pestilence, and caused them to rush with joy to the assistance of those from whom the rest of the world fled with terror? What else than the sustaining influence of their holy faith, the spirit of self-denial, has wrought and still produces amongst us these wonders of true and practical philanthropy? Numbering nearly three hundred members, St. Joseph's community supplies with charitable labourers thirty-eight establishments in various parts of the United States, some dedicated to the education of youth and the instruction of the poor, others to the care of the orphan and the comfort of the sick. Hastening in every direction to the relief of suffering mortals, "their life is a continual struggle against the disasters which arise from indigence and infirmity, and they count the most exalted virtues of humanity among the ordinary actions of their state, fulfilling with a holy joy those works of charity which are most disgusting to human nature, but most honorable in the eyes of religion." In contemplating these glorious fruits of Mother Seton's labors and sacrifices, not only will "her children rise up and proclaim her blessed," while they strive to emulate her exalted virtues, society at large will acknowledge with Cardinal Maury, that her's is "the devoted family of Providence, diffusing itself in all parts, to justify on the lips of the unhappy that sublime prayer, the depth of which man can feel and appreciate only in the hour of affliction, when he appeals to God through this tutelary adoption for peace and consolation, *Our Father, who art in heaven.*"

DIOCESSES OF THE UNITED STATES.

ARCHDIOCESS OF BALTIMORE.



CATHEDRAL OF BALTIMORE.

The See of Baltimore, embracing the State of Maryland and the District of Columbia, is occupied by the Most Rev. Samuel Eccleston, who was consecrated on the 14th of September, 1834.

CHURCHES AND CLERGY.

MARYLAND.

Baltimore—Cathedral and St. Peter's—Most Rev. Samuel Eccleston, D. D.
Rev. Peter S. Schreiber,
Rev. Charles I. White,
Rev. Henry B. Coskery.

St. Patrick's, F. Point, Rev. James Dolan.

St. John's (German,) Very Rev. Alexander Czvitkovicz, O. S. L., Superior of the Redemptorists in the United States.
Rev. Gabriel Rumpler, O. S. L.
Rev. Joseph Fey, O. S. L.

A large and splendid Gothic church is about to be erected for the German congregation.

St. James',	Rev. J. B. Gildea, *pro. tem.*
St. Joseph's,	Rev. Edward Damphoux, D. D.
St. Vincent's,	Rev. J. B. Gildea.
St. Mary's Chapel,	Very Rev. L. R. Deluol, D. D.
Carmelite Chapel,	Rev. J. B. Gildea.
Visitation Convent,	Rev. Francis L'homme.
St. Frances' Chapel,	Rev. James H. Joubert.

Divine service is performed every fifth Sunday of the month, in a temporary chapel in the Western part of the city.

Annapolis, Anne Arundel County, occasionally, Rev. M. Sanders, S. J., of White Marsh.

Arnold's Settlement, Allegany Co. St. Ignatius, 2d Sunday, } Reverend L. Obermeyer, of Cumberland.

Blooming Rose, Set'nt, Al. Co. occasionally, } Cumberland.

Barnsville, Montgomery County—Rev. M. Gallagher, of Rockville.

Bohemia, Cecil County, E. Shore—St. Francis Xavier, Rev. George King, S. J., Rev. John B. Carey, S. J., Post-town, *Warwick*.

Boone's Chapel, Prince George's County—Rev. Edward McColgan, of Piscataway.

Brien's Furnace, Frederick County, attended from Mt. St. Mary's College.

Bryantown, Charles County, St. Mary's 1st and 3d Sundays—Rev. Francis Roloff.

Cob Neck, Charles Co. 1st and 3d Sunday, } Rev. Thos. Lilly, S. J., and Rev. Roger Dietz, S.J.

Cornwallis Neck, Charles County, }

Conowingo or Susquehanna Bridge, 4th Sunday—Rev. James Reid, dwelling at Deer Creek, Harford Co.

Cumberland, Allegany County, St. Mary's, 1st and 3d Sundays, and all holydays—Rev. L. Obermeyer.

Deer Creek, St. Ignatius, near Bel-Air, Harford County, 1st and 3d Sundays—Rev. J. Reid, near Hickory Post Office.

Denton, Caroline Co. E. S. 3d Sunday, } Attended from St.

Dorset County, E. S.— } Joseph's, Talbot Co.

Dougharagan Manor, Anne Arundel County, 2d Sunday—Rev. S. B. Piot, of St. Charles' College.

Ellicott's Mills, Anne Arundel County, Howard District, St. Paul's, 1st, 3d, 4th and 5th Sundays—Rev. S. B. Piot.

Emmitsburg, Frederick County—new church building.

Frederick, St. John's, Rev. John McElroy, S. J. Super.; Rev. B. A. Young, S. J.; Rev. James Power, S. J.

Fifteen Mile Creek, Allegany Co.

Hagerstown, Washington County, } Rev. Michael Guth,

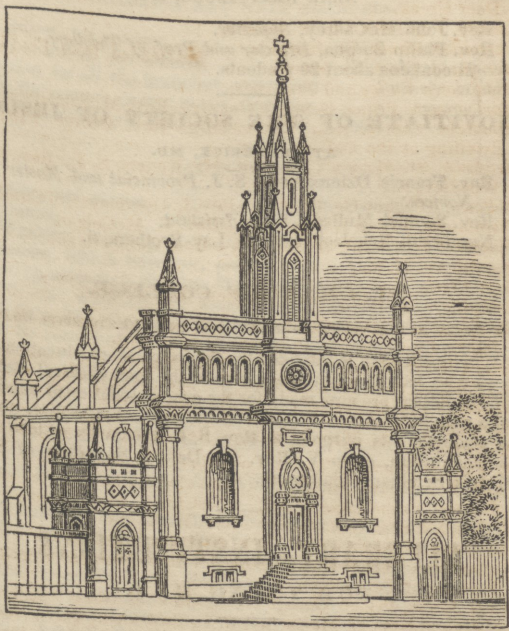
Hancock, Wash. Co. Church not ded. } dw. at Hagerstown.

Harbaugh's Valley, once a month, attended from Mt. St. Mary's.
Lady's Chapel, St. Mary's Co.—Attended from Newtown.
Long Green, Baltimore County, 2d Sunday—Rev. J. Reid, of Deer Creek.
Liberty, Frederick Co. St. Peter's, *Carrollton Manor*, St. Joseph's, *Merryland Tract*, St. Mary's *Middletown Valley* and *Jamison's*, } Attended from Fred'k.
Marlborough, Prince George's County—Rev. M. Sanders.
Mountain Church, near Emmitsburg—Rev. George Flaut, dwelling at the College.
Newtown, St. Mary's Co.—Rev. Mr. Enders, S. J., Rev. R. Woodley, S. J.
Oldtown, Allegany Co. 4th Sun.—Rev. L. Obermeyer, of Cumb.
Piscataway, Prince George's Co—Rev. E. McColgan.
Pinewood Settlement, occasionally—from Cumberland.
Queenstown, E. S.—
Rock Creek, *Rockville*, } Montgomery Co. Rev. M. Gallagher.
St. Joseph's, Talbot Co. E. S., 1st and 4th Sunday—Rev. James Lucas, S. J. Post Office, *Wye Mills*.
Sacred Heart Church, *St. Aloysius*, near Leonardtown, *St. John's* and *St. Joseph's* } St. Mary's Co., attended occasionally from Newtown.
St. Inigoes, *St. Nicholas*, } St. Mary's County—Rev. Joseph Carbery, S. J.
St. Thomas' Manor, Charles Co.—Rev. Thomas Lilly, S. J.; and Rev. Roger Dietz, S. J.; who also attend *Newport* and *Pomfret*, in the same county. Post-town, *Port Tobacco*.
St. Joseph's, near Emmitsburg—Rev. H. Xaupi.
Taneytown, Frederick Co.—Rev. Nicholas Zocchi.
Westminster, Carroll Co., 3d Sunday—Rev. Nicholas Zocchi, dwelling at Taneytown.
White Marsh, Prince George's Co.—Rev. Matthew Sanders, S. J., and Rev. E. McCarthy, S. J., Post-town, *Queen Ann*.
Zachiah, (Upper,) Charles County, 2d and 4th Sunday—Rev. Francis Roloff.

DISTRICT OF COLUMBIA.

Washington, St. Patrick's, { Very Rev. William Matthews, Rev. Henry Myers.
St. Peter's—Rev. Joseph Vanhorsigh.
St. Matthew's—Rev. J. P. Donelan.
Alexandria—Rev. James Moore, S. J.
Georgetown, Trinity Church, { Rev. Peter P. Kroes, S. J. Rev. P. O'Flannigan, S. J.
Chapel of the Visitation—Very Rev. William Matthews.

ECCLESIASTICAL INSTITUTIONS.



ST. MARY'S CHAPEL.

ST. MARY'S THEOLOGICAL SEMINARY.

BALTIMORE, MD.

This institution is under the charge of the Sulpitians, and has 17 students. Very Rev. L. R. Deluol, D. D. *Superior*. The other Rev. gentlemen who reside in the Seminary, are:

Rev. James H. Joubert,
Rev. Peter Fredet, *Prof. of Theol. and Eccl. Hist.*
Rev. Francis L'homme,
Rev. Augustin Verot, *Assist. Prof. of Theol.*

MOUNT ST. MARY'S THEOLOGICAL SEMINARY.

NEAR EMMITSBURG, MD.

Rev. John McCaffrey, *Superior.*
Rev. Philip Borgna, *Director and Prof. of Theology.*
It contains about 20 students.

NOVITIATE OF THE SOCIETY OF JESUS.

AT FREDERICK, MD.

Rev. Francis Dzierozinski, S. J. *Provincial and Master of Novices.*
Rev. Samuel Mulledy, S. J. *Assistant.*
Number of Scholastics, 3; of Lay-Brothers, 6.

ST. CHARLES' COLLEGE.

SIXTEEN MILES WEST OF BALT., ON THE FREDERICK ROAD.

This institution is intended for the preparatory education of boys who have a desire to embrace the ecclesiastical state. The buildings are now ready for the accommodation of pupils, who will be admitted on moderate terms. Application may be made for this purpose to Rev. S. B. Piot, who resides in the institution, or to V. Rev. Dr. Deluol, Superiour of St. Mary's Seminary, Baltimore.

LITERARY INSTITUTIONS

FOR YOUNG MEN.

ST. MARY'S COLLEGE.

BALTIMORE, MD.

The system of instruction embraces the various Arts and Sciences usually taught in the most extensive colleges. Latin, Greek and the Mathematics are considered the groundwork of genuine scholarship. But while these studies claim paramount attention, they are not allowed to trench upon other, and, in some sense, more practical departments of a collegiate course. Natural Philosophy, Chemistry, History, Belles Lettres, Political Economy, Moral and Intellectual Philosophy, and the different branches of Natural History, are the subject of distinct classes taught throughout the year.

TERMS.

BOARDERS AND HALF BOARDERS.

Boarding, *per annum*,	$140	payable half-yearly in advance.
Half-boarding, *per annum*,	70	
Tuition for all the branches comprised in the course, except music, drawing, and dancing, *per annum*,	60	

DAY-SCHOLARS.

Tuition, *per annum*, ... $60—payable quarterly.
Entrance, ... 5

Washing, mending, and attendance in sickness, are extra expenses, which however, parents residing in the city can avoid by attending to those things themselves. The College terms are: washing, *per annum*, $18; mending, $12; Doctor's fees, $8; charges of the infirmary, $2. A separate bill will be furnished for remedies, and such extraordinary expenses as might be incurred during a protracted sickness.

The students attending the classes of Natural Philosophy and Chemistry will be charged $10 extra.

No pupil who is past fourteen years of age, or younger than nine, is admitted into the College as a boarder, except for particular reasons.

The following is a list of the officers and professors in the College:

Rev. Gilbert Raymond, D. D. *Pres't and Prof. of Mor. Philos.*
Rev. Edward Knight, *Vice-President and Prof. of Rhetoric.*
Very Rev. L. R. Deluol, D. D. *Professor of Hebrew.*
Rev. Augustin Vérot, *Professor of Mathematics and Physics.*
Rev. Peter Frédet, *Professsor of History.*
Rev. Francis L'homme, *Professor of Greek.*
Rev. John B. Randanne, *Professor of Latin Literature.*
Rev. James H. Joubert,
Joseph A. Pizarro, A. M.
A. Freitag, L. L. D. } *Professors of Modern Languages.*
Rev. John Hickey,
Rev. Hugh Griffin, } *Assistant Professors.*
Rev. A. J. Elder, *Treasurer.*
Rev. Benedict Bayer,
Rev. William A. Blenkinsop, sub'd, } *Prefects.*
Samuel Smith, *Teacher of Drawing.*
Patrick Kelly,
Henry A. Allen, } *Teachers of Music.*

In addition to the gentlemen above named, most of the

clerical students in St. Mary's Seminary assist in the duties of the College.

The number of students in the College during the academical year, 1839–40, was 160, of whom 90 were boarders.

GEORGETOWN COLLEGE,

DISTRICT OF COLUMBIA.

The academic year commences on the 15th of September and ends on the last of July. The course of studies occupies generally seven years, inclusive of the preparatory classes, which last four years, unless the proficiency of the student authorize an abbreviation of that term.

EXPENSES.

The annual pension for tuition, board and lodging, washing and mending linen and stockings, for stationary, medical aid and medicine, is	$200 00	All charges must be paid half-yearly in advance.
For half-boarders, ...	125 00	
For day-scholars, ...	50 00	

Whatever books may be required for the different classes, may be procured by the parents or guardians themselves, or will be supplied by the College at the most moderate charges. All books of whatever kind must, however, be submitted to the supervision of the Prefect of the Schools, without whose permission none will be allowed circulation in the College.

The following are the Rev. gentlemen residing in the institution:

Rev. James Ryder, S. J. *President.*
Rev. Joseph A. Lopez, S. J. *Minister.*
Rev. George Fenwick, S. J. *Prefect of Studies.*
Rev. Anthony Rey, S. J. *Professor of Moral Philosophy.*
Rev. Fidelis Grivel, S. J. *Spiritual Director.*
Rev. Stephen Gabaria, S. J. *Professor of Theology.*
Rev. James Curley, S. J. *Professor of Mathematics.*
Rev. Francis Vespré, S. J. *General Procurator.*
Rev. Samuel Barber, S. J. *Professor of Rhetoric.*
Rev. Aloysius Mudd, S. J. *Procurator of the College.*
Rev. P. P. Kroes, S. J. *Professor of French.*

Besides the above there are eight professors in the classical and mathematical departments, and four prefects who attend the students in the hours of recreation, in their private studies and at recess. The Very Rev. L. Debarth, and Rev. P. O'Flannigan, S. J. reside in the institution.

During the last year there were 167 students in the College, almost all boarders.

MOUNT ST. MARY'S COLLEGE,

NEAR EMMITSBURG, FREDERICK CO. MD.

The system of education embraces the Hebrew, Greek, Latin, French, English, Spanish and German languages, the Mathematics in general, with practical applications of the principles of Mensuration and Surveying; the drawing of Maps and Plots, Geography, History, Poetry, Rhetoric and Oratory—Intellectual Philosophy, Logic, and Ethics; Natural Philosophy, Chemistry, Botany, Zoology, &c. &c.

TERMS.

BOARD AND TUITION, including the entire classic and scientific course, together with the modern languages; also, doctor's fees, washing and mending of clothes, use of bed and bedding, payable half-yearly in advance, per annum, $182; Music and Drawing are extra charges. Medicines are furnished at the apothecary's rate, and seldom add to the bill of expenses. Parents and guardians, if they prefer it, can pay a sum which will be in full for all the branches of education taught in the College, for boarding, clothing, use of books, stationary and other expenses, except musical and mathematical instruments and pocket-money.

The following are the Rev. gentlemen attached to the Institution:

Rev. John M'Caffrey, *President.*
Rev. Patrick Corry, *Vice-President.*
Rev. Thomas McCaffrey.
Rev. Honoratus Xaupi.
Rev. P. McCloskey.

The number of pupils is 130.

ST. JOHN'S LITERARY INSTITUTION,

FREDERICK CITY, MD.

Each scholar is required to pay on entering, fifty dollars, which entitles him to a place in the school, until he completes the course adopted by the institution, without any other charges for tuition. Three dollars a year are to be paid also in advance by each student, for contingent expenses. Parents unable to make the donation of fifty dollars, (which is applied to pay off the debt incurred for the buildings) can have their sons educated, by paying the sum above mentioned for fuel, &c. No scholar received unless he knows how to read, and bears a good moral character.

The institution aims chiefly at a classical education, without losing sight of the English and Mathematical departments.

French is also taught. Rules for conduct are prescribed and enforced by the superintendence of one of the professors.

Four or five boarding houses have been opened for the accommodation of boys from a distance, and others may be found—their charge is $100 per annum, for board, washing and mending, payable half-yearly in advance. Should a student be taken home on account of sickness, a proportionate deduction will be made, for the time of his absence, by the proprietors of boarding houses.

Rev. John McElroy, S. J. *Superior.*
Rev. Benjamin A. Young, S. J.
Rev. James Power, S. J.

Besides the above, there are two scholastics and three lay-brothers, in the institution.

The present number of pupils is 115.

CONVENTS AND FEMALE ACADEMIES.

CONVENT OF THE VISITATION OF THE B. V.

AT GEORGETOWN, D. C.

This community consists at present of seventy-two members, thirty of whom are of the rank of choir-sisters, ten associate, eighteen domestic sisters, seven novices, four postulants, and four out-sisters.

LADIES' ACADEMY OF THE VISITATION,

AT GEORGETOWN, D. C.

TERMS.

Entrance, ...	$5 00
Board, tuition, &c. per annum, . . .	150 00
Washing, . . . ditto	12 00
Mending, . . . ditto	4 00
Ink, quills, and paper, ditto	5 00
Half-boarders, ditto	60 00
Day scholars, (per annum,) pay . .	40 00

EXTRA CHARGES.

For each of the languages, except English, quarterly, ...	$5 00	
Drawing, Painting on Velvet and in water-colors, . . . quarterly, ...		5 00
Painting in Oil, . . ditto		15 00
Harp, ... ditto		20 00
Piano, ... ditto		12 00

Use of Piano and Harp, per annum, . . .	3 00
Guitar, quarterly, ...	12 00
Its use, per annum, ...	2 00
Use of Philosophical Apparatus, per annum,	5 00

Dancing at the Master's charges.

Boarders pay the current charges, semi-annually, in advance. Day scholars, quarterly.

During the last year, there were 130 young ladies in the Academy, 82 of whom were boarders.

CONVENT OF THE VISITATION OF THE B. V.

Corner of Park and Centre streets,

BALTIMORE, MD.

This community consists of thirty-two members; nineteen choir-sisters, four lay-sisters, three novices, &c.

YOUNG LADIES' ACADEMY of the VISITATION.

Corner of Park and Centre streets,

BALTIMORE, MD.

TERMS:

FOR BOARDERS.

Board and tuition, per annum, ...	$150 00
Washing, mending, &c. ditto	20 00

FOR HALF-BOARDERS AND DAY SCHOLARS.

Half-boarding, per annum, ...	60 00
Tuition in the higher branches, ...	60 00
Elementary instruction, ...	40 00

EXTRA CHARGES:

Ink, quills, &c. per annum, ...	5 00
Ordinary Infirmary charges, ditto	3 00
Each of the languages except English, quarterly, .	5 00
Music on the Piano, ... do. . .	15 00
Music on the Harp, ... do. . .	20 00
Music on the Guitar, and use of instrument, do. .	12 00
Use of Piano or Harp, ... do. .	3 00
Drawing and Painting, ... do. .	5 00
Oil painting, ... do. .	12 50

The present number of pupils in the academy is 90; 42 boarders and 48 day scholars.

ST. JOSEPH'S SISTERHOOD,

NEAR EMMITSBURG, MD.

This is the mother-house of the Sisters of Charity, founded in 1809. The community numbers at present one hundred and nine members, forty-five of whom are professed sisters, fifty-seven novices and seven candidates. The *Mother Superior* is sister Mary Xavier. Besides the number of sisters above mentioned, there are one hundred and seventy-seven employed on different missions throughout the United States, principally in the direction of Orphan asylums and Free-schools.

ST. JOSEPH'S ACADEMY,

Conducted by the Sisters of Charity,

NEAR EMMITSBURG, MD.

ANNUAL ORDINARY CHARGES:

Board, ordinary tuition, doctor's fees, 6 months in advance,	$128 00
Bed and bedding, $7 00, washing and mending, $12 00, pocket money, $6 00,	$25 00

Clothing, books, postage, medicine, materials and implements used in the different branches of education, are charges which depend on circumstances, and the directions of parents.

ANNUAL EXTRA CHARGES:

Each foreign or ancient language,	$20 00
Drawing and Painting,	20 00
Piano and its use,	44 00
Guitar do.	44 00
Harp do.	80 00

Vocal music accompanies instrumental without any additional charge.

The following branches are taught to those who wish to learn them:

Transferring, Painting on Velvet, or Shell-work,	$5 00
Japanning or Artificial Flowers,	10 00

At the close of the year in June, 1841, there were 160 boarders in the academy.

CARMELITE CONVENT.

BALTIMORE, MD.

The present number of sisters in this institution is 26, including five novices.

CARMELITE SISTERS' ACADEMY,

For the Education of Young Ladies,

AISQUITH STREET, BALTIMORE.

TERMS.

Tuition, per quarter, comprising twelve weeks, payable in advance.

First class,	$10 00
Second class,	8 00
Third class,	6 00
Fourth class,	4 00
Stationary,	37½
Fuel for the season,	1 00

EXTRA CHARGES.

French, per quarter,	$5 00
Drawing and Painting, per quarter,	5 00
Painting on Velvet, do.	5 00
Music on Piano, do.	10 00
Use of instrument, do.	1 50

The children of Catholic parents will be instructed in the tenets of their faith, but the principles of other religious denominations will not be interfered with.

Present number of pupils, 55.

ST. JOHN'S FEMALE BOARDING SCHOOL,

FREDERICK, MD.

This institution is conducted by the Sisters of Charity.

TERMS.

Board and tuition, with washing and mending, per annum, $100.

Doctor's fees and medicine, $3 per annum.

Music, Drawing and French, will be taught if required, at the usual prices.

Each pupil will provide bed and bedding—or, if they prefer, pay $5 per annum for the use of these articles.

In every case six months' board must be paid in advance. No deviation from this rule.

N. B.—All letters to be directed, post paid, to the Directress of St. John's Boarding School, Frederick, Md.

The number of pupils boarding in the Academy is 61.

SCHOOL FOR COLORED GIRLS,

UNDER THE DIRECTION OF THE SISTERS OF PROVIDENCE.

The Sisters of Providence are a religious society of colored women, established in Baltimore, in June, 1829. The present number of Sisters is 16.

Besides the care bestowed on the religious education of their pupils, they teach them English, French, Cyphering and Writing, Sewing in all its branches, Embroidery, Washing, and Ironing.

TERMS.

Boarding and tuition, monthly, payable in advance,	$4 00
Fuel for the winter quarter, ...	1 00
Half-boarding and tuition, monthly, payable in advance, ...	2 00
Fuel for the winter quarter, ...	50

DAY SCHOLARS.

Tuition quarterly, payable in advance, ...	$2 00
Fuel for the winter quarter, ...	50
For the use of books, day scholars pay annually, .	37

Boarders pay an extra charge for books and stationary, the care of the sick, washing and mending—unless parents choose to attend to these objects themselves—the whole may be furnished by the school for the sum of $24 annually,—but in case of protracted sickness the doctor's bill is added.

The pupils are to be provided at their entrance with bed and bedding, or are furnished by the Sisters for $8.

CHARITABLE INSTITUTIONS.

ST. MARY'S FEMALE ORPHAN ASYLUM and Free School, Franklin street, Baltimore, which supports 55 orphans, and affords daily instruction to about 200 poor children. It is served by five Sisters of Charity. Sister MARY MAURICE, *Sister Servant.*

ST. VINCENT'S MALE ORPHAN ASYLUM and Free School, in Front street, Baltimore. A large three story building has been lately finished, and is now occupied as an Asylum for male orphans. It is served by 3 Sisters of Charity, who have 12 orphans under their charge. The Free-School numbers about 100 children. Sister ANN ALEXIS, *Sister-Servant.*

BALTIMORE INFIRMARY, connected with the Medical College, in which there are generally from 50 to 60 patients.

The house is served by 7 Sisters of Charity. Sister AMBROSIA, *Sister Servant.*

MOUNT ST. VINCENT'S HOSPITAL, for the insane on the northern boundary of the city of Baltimore. This institution belongs to the Sisters of Charity and is under their charge. The present number of patients is 30. The number of Sisters employed in the establishment is 8. Sister MATILDA, *Sister Servant.*

CATHOLIC MALE FREE SCHOOL, in Saratoga street, Baltimore—which is attended by 100 poor children.

CATHOLIC FEMALE FREE SCHOOL, near St. Patrick's Church, Fell's Point, Baltimore, in which about 100 pupils receive daily instruction.

CATHOLIC SCHOOL for boys, attached to St. Patrick's Church, Baltimore.

SUNDAY SCHOOL for girls, Franklin street, Baltimore.

SUNDAY SCHOOL for colored girls in Baltimore.

AT ST. MARY'S COLLEGE, Baltimore, three Sisters of Charity are employed in superintending the household department and the infirmary. Sister MARY FELICITE, *Sister Servant.*

CHARITABLE RELIEF SOCIETY, in Baltimore, for the spiritual and temporal relief of the sick.

FEMALE MUTUAL RELIEF SOCIETY, in Baltimore, for the spiritual and temporal aid of the members who belong to it. It numbers upwards of one hundred members.

LADIES' ORPHAN SOCIETY, in Baltimore, to aid the funds of St. Mary's Female Asylum.

ST. JAMES' INDIGENT AND SICK SOCIETY, in Baltimore, connected with St. James' congregation, to relieve the wants of the sick and the poor.

CALVERT MALE BENEFICIAL SOCIETY, in Baltimore, for the assistance of those who belong to it.

ST. JOSEPH'S BENEFICIAL SOCIETY, in Baltimore, for the relief of its members.

TOBIAS SOCIETY, in Baltimore, for the decent burial of Catholic colored persons.

MUTUAL RELIEF SOCIETIES.—Two of them exist in Baltimore among the Catholic colored people, for the aid of those who belong to them.

ST. JOHN'S ASYLUM and Free School, connected with the Academy in Frederick city. It has 21 orphans and 100 pupils. This institution and the Academy adjoining it are served by 10 Sisters of Charity. Sister SOPHIA, *Sister Servant.*

FREE SCHOOL, at the Convent of the Visitation, Georgetown, D. C., in which upwards of 100 girls receive daily instruction.

FREE SCHOOL for boys, attached to Trinity Church, Georgetown, D. C. It contains 100 pupils.

ST. VINCENT'S ASYLUM and Day School in Washington, D. C., attended by 5 Sisters of Charity. Sister MARTHA, *Sister Servant*. There are 50 female orphans and 150 pupils in the establishment.

AT MT. ST. MARY'S COLLEGE, 5 Sisters of Charity are employed in superintending the household department and the infirmary. Sister FELICITAS, *Sister Servant*.

FREE SCHOOL for girls at St. Joseph's, near Emmitsburg, average number of pupils, 50.

RELIGIOUS INSTITUTIONS.

CATHEDRAL FUND ASSOCIATION.—The object of this association is, to collect money to reduce the debt of the Cathedral in Baltimore, complete the building and enclose and improve the grounds.

CATHOLIC TRACT SOCIETY of Baltimore.—This society has a strong claim upon the Catholics of the country at large, and we hope that no individual, who can possibly afford it, will refuse to patronize by subscription this important undertaking. Every one who pays a dollar a year, becomes a member of the society, and is entitled to three copies of each tract. Persons wishing to subscribe may forward their names to Rev. J. B. Gildea, or Rev. C. I. White, Baltimore. During the year from January, 1840, to January, 1841, a tract was issued monthly, forming an aggregate publication of 140,000 tracts, and 2,626,000 pages. About one half of the tracts were distributed. The receipts of the society during the year above mentioned, were $1,353 25—the expenditure $1,470 62.

CATHOLIC CIRCULATING LIBRARY of Baltimore.—This library is kept at the M. Rev. Archbishop's house, and is intended for the benefit of the Catholics throughout the city. A person, who pays one dollar a year, is entitled to the use of the books according to the rules.

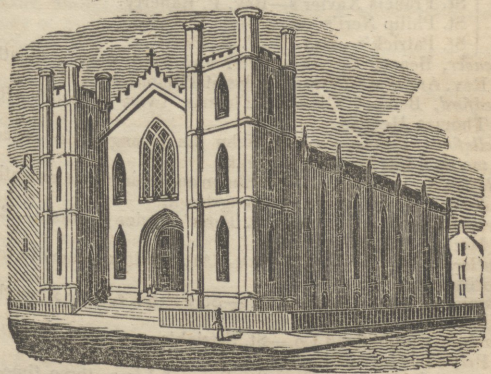
CATHOLIC TEMPERANCE ASSOCIATIONS.—There are two at Baltimore which do much good.

CATHOLIC TEMPERANCE SOCIETIES, at Washington, D. C. Cumberland and Ellicott's Mills, Md.

RECAPITULATION.

Churches,	58
Chapels,	12
Churches building,	1
Other stations,	15
Clergymen on the mission,	40
Clergymen otherwise employed,	34
Ecclesiastical Seminaries,	4
Clerical Students,	15
Literary Institutions for young men,	4
Female religious institutions,	5
Female Academies,	5
Charitable institutions,	24
Religious institutions,	8
Catholic population,	80,000

DIOCESS OF PHILADELPHIA.



ST. JOHN'S CHURCH.

The Diocess of Philadelphia includes the states of Pennsylvania and Delaware, and the western portion of the State of New Jersey.

CHURCHES AND CLERGY.

Right Rev. Henry Conwell, D. D. *Bishop of Philadelphia.*
Right Rev. Francis Patrick Kenrick, D. D. *Coadjutor and Administrator.*

Very Rev. Edward Barron, D. D., and Very Rev. Michael O'Connor, D. D. *Vicars General.*
Rev. Francis X. Gartland, *Secretary.*

PENNSYLVANIA.

Philadelphia.

St. Mary's, { Very Rev. E. Barron, D. D. / Rev. Charles I. Carter. / Rev. Edward I. Sourin.
St. Joseph's, { Rev. Felix Barbelin, S. J. / Rev. Ignatius Coombs, S. J. / Rev. Virgil Barber, S. J.
St. Augustin's, { V. Rev. P. E. Moriarty, D. D. O. S. A. / Rev. Thomas Kyle, O. S. A. / Rev. John O'Dwyer, O. S. A.
Holy Trinity—Rev. Otho Borgess.
St. John the Evang. { Rev. F. X. Gartland, / Rev. Joseph Balfe, D. D.
St. Michael's, { Rev. Terence J. Donaghoe. / Rev. William Loughran.
St. Francis Xavier's—Rev. P. Rafferty.
St. Philip Neri's—Rev. John P. Dunn.
St. Patrick's—Rev. D. F. X. Devitt.

Beaver, Beaver Co.—SS. Peter and Paul, once a month—Rev. Andrew Gibbs—Resides at Pittsburgh.

Bedford, Bedford Co.—St. Thomas, twice a month—Rev. Thomas Heyden.

Bellefonte, Centre Co.—St. John the Evangelist's—twice a month—Rev. Patrick Nugent.

Blairsville, Indiana Co.—SS. Simon and Jude, twice a month—Rev. J. A. Stillinger of Youngstown.

Brownsville, Fayette Co.—St. Peter's, twice a month—Rev. Michael Gallagher.

Butler, Butler Co.—St. Peter's—Attended occasionally from Pittsburgh.

Cameron's Bottom, Indiana Co.—St. Patrick's, once a month—Rev. Terence McGirr.

Carlisle, Cumberland Co.—St. Patrick's, once a month—Rev. Patrick Maher of Harrisburgh.

Carbondale, Luzerne Co.—St. Rose of Lima, three times a month—Rev. H. Fitzsimmons.

Chambersburgh, Franklin Co.—Christ Church—Rev. James A. Miller.

Chartier's Creek, Alleghany Co.—St. Philip's, once a month—Rev. Andrew Gibbs of Pittsburgh.

Cherry Township, Lycoming Co.—St. Basil's, occasionally—Rev. J. V. O'Reilly of Friendsville.

Clearfield, Clearfield Co.—St. Francis of Assissium, once in two months—Rev. P. Nugent of Bellefonte.

Columbia, Lancaster Co.—St. Peter's, twice a month—Rev. Bernard Keenan of Lancaster.

Conewago, Adams Co.—Church of the Sacred Heart—Rev. Matthew Lekeu, S. J., Rev. Michael Dougherty, S. J. Rev. Philip A. Sacchi, S. J., Rev. Francis Henry Kendeler.

Cussewago Creek, Crawford Co.—St. Philip Beniti—Rev. Patrick Prendergast of Erie.

Derry Township, Westmoreland Co.—Our Lady of Mount Carmel, occasionally—Rev. J. A. Stillinger of Youngstown.

Doe Run, Chester Co.—St. Malachy's, once a month—Rev. B. McCabe of Westchester.

Easton, Northampton Co.—St. Bernard's, once a month—Rev. James Maloney.

Ebensburgh, Cambria Co.—St. Patrick's, once a month—attended from Loretto.

Elizabethtown, Lanc. Co.—St. Peter's—Rev. F. X. Marshall.

Erie, Erie Co. { Immac. Concep. (Ger.) Rev. P. Steinbacher. Chapel, (Eng.) Rev. Patrick Prendergast.

Elk Creek, Erie Co.—St. Francis of Assissium's, once in six weeks—Rev. P. Steinbacher of Erie.

Freeport, Butler Co.—St. Mary's, once a month—Rev. J. Cody of Sugar Creek Township.

Frenchville, Clearfield Co.—St. Mary's, occasionally—Rev. P. Nugent, of Bellefonte.

Friendsville, Susquehannah Co.—St. Francis Xavier's, once a month—Rev. J. V. O'Reilly.

Gettysburgh, Adams Co.—St. Francis Xavier's—Rev. M. Dougherty, of Conewago.

Goshenhoppen, Berk's Co.—Church of the Most Holy Sacrament—Rev. Augustus Balli, S. J.

Grampion Hills, Clearfield Co.—St. Bonaventure's—Rev. P. Nugent of Bellefonte.

Harman's Bottom, Bedford Co.—St. John the Baptist's, once a month—Rev. T. Heyden of Bedford.

Harrisburgh, Dauphin Co.—St. Patrick's, three Sundays in the month—Rev. Patrick Maher.

Harford Township, Delaware Co.—St. Dennis'—Rev. Thomas Burke, C. M. from St. Charles Seminary, Philadelphia.

Hart's Sleeping Place, Cambria Co.—St. Joseph's, once a month—attended from Loretto.

Haycock, Buck's Co.—St. John the Baptist's, once a month—Rev. James Maloney of Easton.

Huntington, Huntington Co.—Church of the Holy Trinity, once a month—Rev. J. Bradley of Newry.

Jefferson, Cambria Co.—St. Bartholomew's, twice a month—attended from Loretto.

Johnstown, Cambria Co.—St. John Gualbert's, once a month—attended from Loretto.

Lancaster, Lancaster Co.—St. Mary's—Rev. B. Keenan.
Lebanon, Lebanon Co.—St. Mary's, occasionally—Rev. N. Steinbacher of Reading.
Lewistown, Mifflin Co.—All Saints, once in two months—Rev. P. Nugent of Bellefonte.
Littlestown, Adams Co.—St. Aloysius—twice a month—Rev. M. Dougherty of Conewago.
Little York, York Co.—St. Patrick's, occasionally—Rev. P. Rumpler of Baltimore.
Loretto, Cambria Co.—St. Michael's—Rev. P. Lemke and Rev. M. Gibson.
Manayunk, Philadelphia Co.—St. John the Baptist's—Rev. D. Mulholland.
Massillon, Berk's Co.—St. Henry's, once a month—Rev. A. Balli of Goshenhoppen.
Meadville, Crawford Co.—St. Hippolitus, occasionally—Rev. P. Steinbacher of Erie.
Mercer, Mercer Co.—St. Raphael's, once a month—Rev. A. Gibbs of Pittsburg.
Milton, Northumberland Co.—St. Joseph's, twice a month—Rev. D. Magorien.
McSherry's Town, Adams Co.—Chapel—attended from Conewago.
Monongahela City, Washington Co.—Chapel, occasionally—Rev. M. Gallagher of Brownsville.
Mount Pleasant Township, Wayne Co.—St. Juliana's, once a month—Rev. H. Fitzsimmons of Carbondale.
Mountain Church, Cumberland Co.—St. Ignatius, once a month—Rev. M. Dougherty of Conewago.
Norristown, Montgomery Co.—St. Patrick's, three times a month—Rev. Patrick Donahoe.
Newry, Huntington Co.—St. Patrick's, three times a month—Rev. James Bradley.
Oil Creek, Crawford Co.—St. Stephen's—Rev. P. Prendergast of Erie.
Paradise, Adams Co.—Chapel—Rev. J. W. Beschter, S. J.
Path Valley, Franklin Co.—St. Ferdinand's, once a month—Rev. Thos. Heyden of Bedford.
Phœnixville, Chester Co.—Once a month—Rev. P. Donahoe of Norristown.
Pigeon Hill, Adams Co.—St. Mary's Chapel—attached to College Retreat.
Pine Creek, Alleghany Co.—St. Mary's—attended occasionally from Pittsburgh.
Pittsburgh, Alleghany Co. { St. Paul's—Very Rev. Michael O'Connor, D. D. V. G. and Rev. Joseph F. Dean.

Pittsburgh, Alleghany Co.
- St. Patrick's—Rev. Edward F. Garland.
- Saint Philomena's—Rev'd P. Tschackert, O. S. L., Rev. Lewis Karteyvels, O. S. L., and Rev. M. Allig, O. S. L.

Pottsville, Schuylkill Co.—St. Patrick's—Rev. Edward Magennis and Rev. Hugh Gallagher.

Reading, Berks Co.—St. Peter's—Rev. Nicholas Steinbacher, S. J.

Shamokin, Northumberland Co.—St. Edward's, once a month—Rev. D. Magorien of Milton.

Shippenville, Clarion Co.—St. Michael's, occasionally—Rev. P. Steinbacher of Erie.

Silver Lake, Susquehanna Co.—St. Augustin's, once a month—Rev. J. V. O'Reilly of Friendsville.

Sugar Creek Township, Armstrong Co.—St. Patrick's, once a month—Rev. J. Cody—Worthington, the nearest Post office.

Tamaqua, Schuylkill Co.—St. Jerome's, once a month—Rev. J. Maloney of Easton.

Waynesburgh, Franklin Co.—St. Andrew's, once a month—Rev. J. A. Miller of Chambersburgh.

Waynesburgh, Green Co.—St. Ann's, once a month—Rev. M. Gallagher of Brownsville.

Westchester, Chester Co.—Christ Church, ———— Rev. B. McCabe.

Warren County—Visited occasionally from Erie.

Youngstown, Westmoreland Co.—St. Vincent of Paul's, twice a month—Rev. J. A. Stillinger.

DELAWARE.

Wilmington—St. Peter's—Rev. Patrick Reilley.

New Castle—St. Peter's, once a month—Rev. P. Reilly of Wilmington.

Dupont's Mills—

Concord—Chapel, once a month—Attended from Philadelphia.

NEW JERSEY.

Pleasant Mills—Church of the Assumption, once a month—Rev. W. Loughran of Philadelphia.

Trenton—St. John the Baptist's, three times a month—Rev. John Gilligan, who attends also, occasionally, two or three other minor missions.

ECCLESIASTICAL, LITERARY AND CHARITABLE INSTITUTIONS.

THEOLOGICAL SEMINARY
Of St. Charles Borromeo—Philadelphia.

INCORPORATED IN 1838.

This institution, the immediate object of which is to educate candidates for the ministry, in order to supply the missions of the Diocess of Philadelphia, is conveniently and pleasantly situated at the N. E. corner of Schuylkill 5th and Race streets. It had been in existence on a limited scale since 1832, but, in order to place it on a more secure and permanent foundation, and to extend the sphere of its usefulness, application was made in 1838 to the Legislature of Pennsylvania, and a charter of the most liberal description was obtained. The institution is under the superintendence of a Board of Managers, of which the administrating Bishop of the Diocess is *ex officio* President. The acting President of the Seminary and the Professors of Theology and Scripture, are also *ex officio* members of the Board. Five lay gentlemen complete the number of the Managers. This establishment looks for its support principally to the voluntary contributions of the faithful of the Diocess, for the benefit of which it has been established. The annual subscription is $1; life subscription $15. A considerable amount has been thus far received from the Diocess at large, but by no means sufficient to support the institution. The deficit has been supplied mainly by generous donations from religious associations on the continent of Europe. Considering the small amount of the annual subscription, the great importance of the object in view, and the number of Catholics in the Diocess of Philadelphia, which cannot fall short of 100,000, it is confidently expected that auxiliary societies will be more efficiently and more extensively organized throughout the Diocess, so as to afford to St. Charles' Seminary a constant and liberal support. Certain it is, that there is no religious establishment more entitled to the cordial and generous support of the faithful, than a theological seminary.

By a resolution of the Board of Managers of this institution, a *single bourse*, that is, the right to present one student to receive ecclesiastical education and maintenance for a term not exceeding five years, may be secured by the payment of $500; and a *perpetual bourse* may be founded by a donation of $2,000. A perpetual bourse gives the privilege, a privilege descending to the legal heir forever, of always having

one student in the Seminary. Gentlemen, not of the Diocess of Philadelphia, wishing to study for the ecclesiastical state, will be received into St. Charles Seminary for $150 per annum, payable semi-annually in advance.

The institution is at present under the immediate direction of the Lazarists or Priests of the congregation of the mission:

Rev. Mariano Maller, C. M. *President.*
Rev. Anthony Penco, C. M. *Prefect.*
Rev. Thomas Burke, C. M. *Professor of Philosophy.*

The number of students is 33.

ST. MARY'S SEMINARY.

WILMINGTON, DELAWARE.

The course of studies embraces all the branches of a good English, Mathematical and Classical education, viz: English Orthography, Reading, Grammar, Composition, Book-keeping, History, Writing, Arithmetic, Algebra, Geometry, Plane Trigonometry, Surveying, Greek, Latin, French, and Music.

TERMS AND REGULATIONS.

The annual pension for board, tuition, washing, mending linen and stockings, and use of bedding, is . . $150 00
French, per quarter, ... 8 00

Books, stationary, clothes, if ordered, and in case of sickness, medicines and doctor's fees, will form extra charges.

Payments will be made semi-annually in advance.

The age of admission is from 9 to 15 years.

Students entering in the Spring, must bring with them three suits of Summer clothing; those entering in the Fall, will bring three suits of Winter clothing; all will require to have six shirts, six pairs of stockings, six towels, six handkerchiefs, and three pairs of shoes or boots.

The scholastic year will commence on the 16th of August and terminate in the first week of July. No deduction will be made for absence during the vacation.

REFERENCES.—Right Rev. Dr. Kenrick, Rev. F. X. Gartland, Rev. E. Sourin, Rev. J. C. Carter, Rev. Mr. Dunn, Rev. T. J. Donahoe, Rev. T. Devit, *of Philadelphia;* Right Rev. Dr. Hughes, Very Rev. Dr. Power, Rev. Dr. Varela, Rev. William Quarter, Rev. A. Byrne, *of New York;* Rev. J. O'Donnell, *Brooklyn, N. Y.;* Rev. P. Moran, *Newark, N. J.;* Rev. J. Kelly, *Albany, N. Y.*

P. REILLY, *Principal.*

SAINT JOSEPH'S ENGLISH AND CLASSICAL ACADEMY, attached to St. Joseph's Church, Willing's Alley, Philadelphia, under the direction of the Jesuits.

ST. PETER'S BOARDING SCHOOL
For Young Ladies.

WILMINGTON, DELAWARE.

This school, which has been recently chartered by the Legislature of the State of Delaware, is conducted by Sisters of Charity from Emmitsburgh. It is situated on Quaker Hill, a most delightful and healthy part of the city of Wilmington.

The course of instruction comprises Orthography, Reading, Writing, Arithmetic, Grammar, Composition, Geography, Ancient and Modern History, Botany, Music, Plain and Fancy Needle-work, &c.

TERMS.

Boarding and tuition, as also washing and mending, $100 per annum, payable half-yearly in advance.
Music, vocal and instrumental, $10 per quarter.
Use of piano, $2.50 per quarter.
Use of bed and bedding, *if not provided by the parents*, $1.50 per quarter.

Address Sisters of Charity, St. Peter's Boarding School, Wilmington.

ST. JOSEPH'S FEMALE ORPHAN ASYLUM, corner of Spruce and Seventh streets, Philadelphia, contains at present 100 orphans, and is under the charge of six Sisters of Charity. Sister PETRONILLA, *Sister Servant.*

ST. JOHN'S MALE ORPHAN ASYLUM, in Chesnut street, contains 60 orphans, and is served by eight sisters. Sister MARY ALOYSIA, *Sister Servant.* Besides the Asylum, they conduct also

TWO DAY SCHOOLS FOR GIRLS—In one the terms are only $1 on entrance annually. In the other, which is a select school, the terms vary from $3 to $5 per quarter, payable in advance. Fancy Needle-work, Embroidery in Chenille and Bullion, &c. $3 per quarter. These schools occupy a considerable portion of the basement of St. John's Church; where the Sisters have also a class for young women, who live at service, and who wish to be instructed in reading and writing.

ST. MARY'S FREE SCHOOL, is situated in Sixth street, near Spruce. Three Sisters of Charity have the charge of it; Sister SERENA, *Sister Servant.* The number of female children who attend it, is about 200. The Sisters of this school have also a class of young women similar to that at St. John's, which assembles twice in the week.

St. Paul's Orphan Asylum and Day School in Pittsburgh, is under the charge of four Sisters of Charity; Sister Mary Chrysostom, *Sister Servant*. It maintains 20 female orphans, and affords instruction to 125 children.

St. Mary's School in Pottsville, Pa. under the charge of two Sisters of Charity; Sister Mary Irene, *Sister Servant*.

St. Peter's Day School in Wilmington, Delaware, under the charge of one of the Sisters from the Boarding School for Young Ladies.

Roman Catholic Benevolent Society of Philadelphia.—An Association of Ladies, who, principally during the Fall and Winter, visit the distressed poor, affording them such aid as is at their disposal in the way of clothing, provisions, money, &c. The society has been in existence for many years, and has undoubtedly done much to relieve suffering and distress. The funds are raised chiefly by charity sermons, as the number of regular subscribers is small. Annual subscription, $2.

RELIGIOUS ASSOCIATIONS.

Pennsylvania Catholic Total Abstinence Society.

ESTABLISHED JUNE 25TH, 1840.

This Society has branches at almost every point of the Diocess, and numbers among its members not only a great proportion of the clergy of the Diocess, but also many of the most respectable and wealthy lay persons of both sexes. More than 22,000 certificates of membership have been already distributed. The members of the society are recommended to recite daily the *Lord's Prayer*, the *Hail Mary*, and the *Apostle's Creed*, to obtain grace for themselves and fellow-members, to be faithful to their pledge, and also, to ask of God, through the intercession of the Blessed Mother of our Redeemer, that he would grant that his kingdom may be extended upon earth, by the spread of true and practical religion. In connection with the above mentioned society, *Total Abstinence Beneficial Societies* have been established in various parts of the Diocess, to aid the cause of total abstinence and for the benefit of the members in sickness and their interment after death.

Catholic Circulating Libraries are in existence in Philadelphia, (where there are five or six,) in Pittsburgh, Pottsville, &c.

RECAPITULATION.

Churches,	82
Chapels,	11
Clergymen on the mission,	60
Clergymen otherwise employed,	3
Ecclesiastical seminary,	1
Clerical students,	33
Academies for boys,	2
Female academies,	1
Schools,	5
Orphan asylums,	3
Religious associations,	12

DIOCESS OF BOSTON.

THIS Diocess, which includes all the New England states, is governed by the Right Rev. Benedict Fenwick.

CHURCHES AND CLERGY.

MASSACHUSETTS.

Boston. { Cathedral of the Holy Cross—Rt. Rev. B. Fenwick, D. D., Very Rev. William Tyler, Rev. Richard Hardy, Rev. John Fitzpatrick.
Chapel of the Holy Cross—Rev. A. Williamson.
St. Mary's Church—Rev. Thomas J. O'Flagherty, and Rev. Patrick O'Beirne.
St. Patrick's—Rev. Thomas Lynch.
St. Augustine's—Rev. Terence Fitzsimmons.

Charlestown, St. Mary's—Rev. P. Byrne.

Salem, St. Mary's—Rev. James Strain, who visits also *Lynn*, *Glocester*, *Ipswich*.

Lowell, St. Patrick's—Rev. James McDermot, Rev. James Conway. Another church is building in this place.

Taunton, St. Mary's—Rev. Wm. Wiley.

Fall-River, St. John Baptist—Rev. Ed. Murphy.

Waltham, (Church not dedicated)—Rev. Michael Lynch, who visits also *Randolph* and *Canton*.

Wareham, *Newbedford*, } Served occasionally from Newport, R. I.

Newburyport—Served from Dover, N. H.

Worcester—Rev. James Fitton.

RHODE ISLAND.

Providence, SS. Peter and Paul—Rev. John Corry. Another church is building here.
Pawtucket, (Church not dedicated)—Rev. D. Ryan.
Newport, St. Joseph's—Rev. J. O'Reilly.

CONNECTICUT.

Hartford, Trinity Church—Rev. John Brady, Rev. John D. Brady, who attend also *Cabbotsville*.
New Haven, Christ's Church—Rev. James Smyth.
Bridgeport—Served from New Haven.
New London—Served from Worcester, Mass.

NEW HAMPSHIRE.

Claremont, (Church not dedicated,)—Rev. John B. Daly.
Dover, St. Aloysius'—Rev. Patrick Kanavan.
Portsmouth—Served by the same.

VERMONT.

Burlington, (a new Church has just been completed,)—Rev. Jeremiah O'Callaghan.
Vergennes, } Served from Burlington.
Montpelier, }
Middlebury, (Church not dedicated)—Rev. John B. Daly.
Castleton, (Church not dedicated,) }
Pittsford, }
Bennington, }
Manchester, } Served by the same.
St. Albans. }
Swanton. }
Berkshire. }
Shelden. }

MAINE.

Portland, St. Dominick's—Rev. P. Flood.
Whitefield, St. Dennis—Rev. J. O'Beirne.
Augusta, (Church not dedicated,) }
New Castle, St. Patrick's, } Rev. J. O'Beirne.
Gardiner, }
Bangor, St. Michael's—Rev. Thomas O'Sullivan.
Old Town, St. Ann's, } Served by the same.
Bucksfort, }
Pleasant Point, St. Ann's—Rev. M. Desmilliers.
Eastport, St. Joseph's—Rev. J. B. McMahon.
Benedicta, (Church not dedicated,)—Served at present by Very Rev. William Tyler.

INSTITUTIONS.

MOUNT ST. JAMES',

WORCESTER, MASS.

This institution is situated on a most delightful eminence, bounding on the South, the flourishing town of Worcester.

The course of instruction comprises all the branches of a sound, correct and practical English and Classical education, the same as is pursued in all other similar establishments throughout the country.

The expenses for boarding, lodging, washing, mending and tuition, and for the use of books, pens, ink, paper, slates and pencils, are *one hundred dollars* per annum, to be paid semi-annually in advance; and to those who pursue a classical course there is an extra charge of five dollars per quarter, and the expenses of finding their own classical books.

The expenses for young gentlemen farther advanced in life, of whom there are a number who attend during the fall and winter months, is *thirty dollars* per quarter, which is the entire charge for boarding, washing, tuition, stationary, fuel, &c.

All communications to be directed to

Rev. JAMES FITTON, *Pres't.*

SISTERS OF CHARITY.

There is a large school of female children, under the direction of four of these Sisters, in Atkinson street, No. 22, Boston, whose instructions are attended with the most beneficial effects.

TEMPERANCE SOCIETIES have been established at *Boston, Worcester, Lowell, Northampton, Fall River, Claremont, Providence, Taunton, Dover, Newport, Eastport, &c.*

RECAPITULATION.

Churches,	24
Chapels,	10
Other stations,	48
Clergymen on the mission,	31
College for boys,	1
Charitable institution,	1
Temperance societies,	12

DIOCESS OF DETROIT.

THE Diocess of Detroit, which embraces the State of Michigan and Wisconsin Territory, was formed in 1833. The present bishop of the Diocess is the Rt. Rev. Frederick Rézé, D. D. The Rev. Peter P. Lefevre of the Diocess of St. Louis, has been appointed his coadjutor, and administrator of the Diocess.

CHURCHES AND CLERGY.

MICHIGAN.

Detroit.—Cathedral of St. Ann—Rt. Rev. F. Rézé, D. D. V. Rev. F. V. Badin.
Trinity Church—Rev. Martin Kundig. A Church to be dedicated under the title of St. Mary's, is now building in Detroit, for the German Catholics, who assemble for the present in the Cathedral, at 8 o'clock, A. M. Sermon in the German language, by Rev. M. Kundig.

Rivière Rouge, St. Croix, *Rivière aux Ecorces*, *Rivière aux Hurons*, } Occasionally—V. Rev. F. V. Badin.

Rivière aux Signes, St. Charles, } Rev. Mr. Carabin.

St. Philip Neri's, near Detroit—Rev. Mr. Bowens.

St. Paul's, Pointe à Guignolet, *Ste. Felicité's*, Anse Creuse, *St. Francis de Sales'*, Clinton river, *Ste. Felicité* of St. Clair, } Attended alternately by Rev. Mr. Boheme.
who visits also *Rivière aux Sables* and *Black River*.

St. Ann's, Island of Michillimakinac—Rev. Mr. Santillè, who visits also *Pointe St. Ignace*, and *Saulte Ste. Marie*.

Arbre Croche—Rev. Mr. Pierz, who attends some other stations.

Monroe, St. Antoine—Rev. Mr. Carabin.

Erie Bay Settlement, St. Joseph—Rev. Mr. Warlop.

Bertrand—Rev. S. Lalumiere, of the diocess of Vincennes.

Ann Arbour, *Northfield*, *Dexter*, *Marshall*, } Rev. Mr. Cullen.

Grand Rapids, Rev. Mr. Vizosky, Rev. Mr. Kopp. Sermons in French, English, German and Indian.

Connor's Creek, Chapel of the Assumption—Vacant.

WISCONSIN TERRITORY.

Green Bay, Brown Co. St. John the Evangelist, Rev. Floriment Bonduel. Sermon in French and English.

Little Chûte Cockalin—Rev. Theodore Vandenbrock. Sermon in Indian and French.

Milwaukie, Milwaukie Co. St. Luke's—Rev. P. Kelly, who attends several stations.

Southport, Racine Co.—A church is to be erected in this place.

Prairie du Chien, Crawford Co. St. Gabriel's, Rev. A. Ravoux. Sermon in French and English. The church, 100 feet long by 50 wide, is nearly finished.

Van Buren, Grant Co., St. Thomas', attended from Dubuque.

La Pointe, Lake Superior, St. Joseph's mission—Rev. Frederick Baraga—instructions in French and Indian.

Shullsburg, Iowa Co., St. Matthew's, visited from Galena, Ill.

Mineral Point, Iowa Co. and other stations, visited from Galena, Ill.

LITERARY, CHARITABLE AND RELIGIOUS INSTITUTIONS.

ST. PHILIP'S UNIVERSITY.

NEAR DETROIT, MICHIGAN.

Under the auspices of the Rt. Rev. Dr. Rézé.

The course of instruction pursued in this college will embrace the Latin, Greek, French and English languages, Poetry, Rhetoric and Oratory—Reading, Writing, Geography, Mathematics and Book-keeping. A favorable opportunity to become well conversant with the French language, will be found in the intercourse with the pupils, whose native tongue is French.

The price of the scholastic year is fixed at the moderate sum of $100, including board and tuition, payable quarterly in advance. Washing, mending, medical attendance and medicine, at the expense of the parents. No deduction will be made for absence except in cases of protracted sickness or dismission, neither in consequence of a student's leaving the college before the end of the quarter.

REV. MR. BOWENS, *President.*

TRINITY CHURCH ACADEMY.—This school, now in existence since 1838, was established for the purpose of affording to the rich and poor of Trinity congregation, an opportunity of having their children educated under the superintendence

of their pastor. The school is held in the basement of the Cathedral, and numbers from 80 to 100 pupils, boys and girls. The Sunday collections in Trinity Church are appropriated to the support of its orphans.

ACADEMY for young ladies at Prairie du Chien, Wisconsin Territory.

SCHOOLS are conducted at St. Joseph's, Grand river, Arbre Croche, Greenbay, and Little Chûte Cockalin.

LADIES OF PROVIDENCE.—There is a society at Detroit, the members of which are called *Ladies of Providence*, and which has for its object, to render corporal and spiritual assistance to the poor.

YOUNG LADIES CHARITABLE SOCIETY.—This association applies its funds to the relief of the poor.

THE ST. MARY'S ASSOCIATION.—This society was established in 1839, for the purpose of embellishing Trinity Church. The number of members is 200, consisting exclusively of ladies, who also interest themselves for the female branch of the Trinity Church academy.

CHRISTIAN DOCTRINE SOCIETY.—This association consists of male and female members, for the purpose of conducting the Sunday-schools of the congregation under the superintendence of the pastor, and of establishing a library. The two Sunday-schools number 150 scholars, the library contains 800 volumes, which are issued weekly to the members of the society.

ST. CECILIA'S SOCIETY.—This society was established in 1837, for the purpose of organizing choirs for the Catholic churches of Detroit.

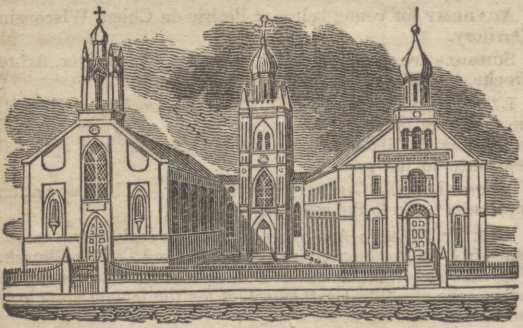
TEMPERANCE SOCIETY.—The Temperance Society after Father Mathew's plan makes in this congregation great progress. The number already exceeds four hundred, whilst every Sunday brings an additional number to increase the work.

There is a society among the German Catholics of Detroit, that has for its object principally to sustain their Sunday-school, library, and church music.

RECAPITULATION.

Churches and chapels,	25
Other stations,	25
Clergymen on the mission,	15
Clergymen otherwise employed,	1
Literary institution for boys,	1
Schools,	10
Charitable institutions,	2
Religious societies,	5

DIOCESS OF CINCINNATI.



CATHEDRAL OF CINCINNATI.

THE Diocess of Cincinnati, which embraces the State of Ohio, was established in 1821. It is now governed by the Right Rev. John B. Purcell.

CHURCHES AND CLERGY.

OHIO.

Cincinnati, Cathedral of St. Peter,
Right Rev. John B. Purcell, D. D.
Very Rev. Edward T. Collins,
Rev. Edward Purcell.
Holy Trinity, (German,) Very Rev. John M. Henni,
Rev. Francis L. Huber,
Rev. Mr. Hammer.

There is a new Cathedral being built in Cincinnati. The style, pure Corinthian, 200 feet long (including portico 45 feet deep) by 77 feet wide—with tower, steeple, &c. The basement story walls have been solidly though slowly erected, this season. There is also a new German Church under roof. It is Gothic, 142 by 66, with tower and steeple 170 feet in height. It is to be dedicated under the *invocation* of the Blessed Virgin Mary.

Au Glaize, a large German settlement, post town *Kaleida,* Putnam Co.—Rev. J. M. Hortsman.

Canton, Stark Co. St. John's, Rev. Matthias Wurtz.

Canton, vicinity of St. Louis, Rev. Lewis De Gæsbriand.
Chilicothe, Ross Co. St. Mary's, Rev. H. D. Juncker.
Cleveland, Cuyahoga Co. Our Lady of the Lake—Rev. P. McLaughlin, who also attends *Cuyahoga Falls*, *Akron*, *Ravenna*, and several other stations.
Columbus, Franklin Co. St. Remigius—Rev. Joshua M. Young.
Doylestown, (Chippewa, P. O.) St. Francis Xavier's—Rev. Basil Shorb, who attends also *Canal*, *Fulton* and *Randolph*.
Dayton, Montgomery Co. St. Emanuel's—Rev. Emanuel Thienpont, who serves also *Troy* and *Piqua*, and labours on Canal.

Delaware, *Piketown*, *Portsmouth*, } No churches—attended occasionally by Rev. H. D. Juncker of Chilicothe. Rev. A. Rappe is at present zealously engaged on all these missions.

Hamilton, Butler Co. St. Stephen's—Rev. T. R. Butler, who visits also, occasionally, *Oxford*, *Trenton*, *Middletown*, *Princeton* and *Springdale*. At *Hamilton* a large and substantial Presbytery and school-house have been recently erected.
Lancaster, Fairfield Co. St. Mary's—Rev. J. Young, who attends also *Logan* in Hocking Co. where a church is being built. At *Lancaster*, last fall, was dedicated a beautiful brick church, 60 by 45 feet, with galleries on sides, and organ loft.
West Liverpool, Medina Co.—Rev. B. Shorb.
East Liverpool, *New Lisbon*, } Columbiana Co.—Rev. James Conlan of Steubenville.
Marietta, Washington Co. St. Mary's—Rev. James McCaffrey, who also has charge of *Waterford*, *Beaverly*, and *McConnelsville*.
Deavertown, *Sunday Creek* and *Monday Creek*, } Rev. A. Olivetti.
Newark, Huron Co. St. Alphonzo's—Rev. F. X. Tschenhenss, O. S. L. and Rev. John N. Newmann, O. S. L.
St. Dominick's, Guernsey Co.
St. Joseph's, Monroe Co.
Archer's Settlement, Duck Creek, } (*Batesville*, P. O. Guernsey Co.)
Steubenville, Jefferson Co. St. Pius—Rev. James Conlan.
French Settlement, Shelby Co. (Jacksonville, P. O.) St. Walbert's—Rev. Louis Navarron, who attends also a congregation near *Greenville*, Drake Co. where there is a small church.
St. Joseph's, Perry Co. near Somerset—Very Rev. Charles P. Montgomery, O. S. D. Provincial, Rev. J. H. Clarkson,

O. S. D., Rev. P. A. Anderson, O. S. D., Rev. F. Cubero, O. S. D., Rev. H. Pozzo, O. S. D. One of the largest and most splendid churches in the West has lately been put up here. Is is under roof, but not yet interiorly or exteriorly finished. The style of it is Gothic; the dimensions, 122 feet long, 60 wide, and 162 feet high to the top of tower.

Somerset, Perry Co. Trinity Church--Rev. N. D. Young, O. S. D.

St. Patrick's, near Somerset,
Rehoboth, Perry Co. St. Louis Bertrand, } Visited twice a month from St. Joseph's.

St. Martin's, Brown Co.—*St. Patrick's*, Fayetteville.—Rev. Claude Gacon, Rev. William Cheymol and Rev. Joseph O'Meally, who attend also St. Philomena's in *Stonelick*, Clement Co. four miles from *Batavia*, *Ripley*, *West Union*, *Hillsboro'* and *Georgetown*. The Diocesan Seminary is established at St. Martin's on a farm of 300 acres, belonging to the diocess. This farm is chiefly cultivated by some pious lay-brothers or laymen, who thus choose to lead a useful, peaceable and religious life. One of the best churches of the diocess has been lately built in Fayetteville. It is of brick, 60 by 40 feet: style of architecture, Gothic.

St. Luke's, (fine new church,) Sapp's Settlement, Knox Co. residence of Rev. John James; who has lately obtained a most eligible lot and commenced a large and handsome church in Mount Vernon, same Co.

Newark, occasionally visited by Rev. J. James. Here also a lot has been obtained and a small church is to be immediately erected.

Stallostown, Meinster, Mercer Co. St. Augustine's, St. John's, St. Rose's, St. Henry's, St. Joseph's. All these churches are, at present, attended by Rev. Mr. Herzog.

Wappaghkonetta, Church of Holy Family, and the Church of St. Peter and St. Paul at Freyburgh, not yet supplied with a pastor.

Tiffin, Seneca Co. St. Louis—Rev. J. M'Namee,
Toledo, Lucas Co. St. Louis—Rev. Amedeus Rappe, } Who attend *Maumee City*, St. Joseph's, on the 1st and 3d Sundays of the month; and also *Providence*, *Napoleon*, *Defiance*, on Maumee Canal, once a month.

Taylorsville, Muskingum Co. St. Ann's,
Zanesville, Muskingum Co. St. John Baptist's, } Rev. G. J. Wilson, O. S. D., Rev. Jos. S. Alemany, O. S. D.

Waynesburg—Rev. B. Shorb.

Sandusky City and *Lower Sandusky*—Rev. Mr. Machebœuf. Churches are being built in these two places. The same clergyman attends two French Settlements, one on Sandusky river.

Wilksville, Gallia Co.—Two thousand acres of land, part of a large tract owned by Mr. P. Quin, abounding with iron, salt, &c. one of the finest wheat regions in the West, only eighteen miles from the Ohio river, and having ample water power, have been very liberally granted for the support of a pastor, an asylum for orphans, and schools. Industrious Catholics would find it to their advantage to settle in this vicinity.

ECCLESIASTICAL INSTITUTIONS.

The Diocesan Seminary of St. Francis Xavier is now situated at St. Martin's, Brown Co. and is under the charge of Rev. Joseph O'Meally, who is assisted by Rev. Messrs. Cheymol and Gacon. There are 12 students in the seminary, two of whom are at present engaged in teaching at the college in Cincinnati, and the others partly employed in conducting a free school at St. Martin's.

DOMINICAN CONVENT.

AT ST. JOSEPH'S, PERRY CO. OHIO.

The fathers residing in this institution are;

Very Rev. Charles P. Montgomery, O. S. D. *Provincial.*
Rev. J. H Clarkson, O. S. D.
Rev. P. A. Anderson, O. S. D.
Rev. F. Cubero, O. S. D.
Rev. H. Pozzo, O. S. D.

who attend several missions in their vicinity. In the convent there are four novices and four lay-brothers.

LITERARY INSTITUTIONS.

ST. XAVIER COLLEGE FOR YOUNG MEN.

CINCINNATI, OHIO.

Hitherto known as the Athenæum.

This literary establishment was opened on the first Monday of November, 1840, under the direction of the fathers of the Society of Jesus, and the patronage of the Right Rev. Dr. Purcell, Bishop of Cincinnati.

The buildings are spacious, airy, and well adapted for school purposes; the diet is wholesome and abundant. The disciplinary government firm and paternal. The professors, six in number, are members of the Catholic clergy, exclusively devoted to the education of youth in virtue and science;

they will spare no pains to improve the hearts and inform the minds of their pupils. They will be aided in this undertaking by five assistant tutors.

PLAN OF INSTRUCTION.

The regular course of education will embrace the Latin, Greek, English and French languages, Poetry, Rhetoric, History, the use of the Globes, Mythology, Book-keeping, Arithmetic, Algebra, Mathematics, Logic, Metaphysics, Chemistry, and Moral and Natural Philosophy.

The Spanish and German if required, will be taught without any additional charge.

The English will be the ordinary language of communication in all the classes, the French excepted; but the students may speak French or English indiscriminately, during the hours of recreation.

TERMS:

Entrance money to be paid but once: for boarders and half-boarders, $10; for externs, $5.

The terms, including board, and all the branches taught in the departments, - - - - -	$150 00
Washing, and mending of articles washed, if done at the institution, - - - - - -	20 00
Physician's fees, unless parents wish to incur the risk of paying a full bill, - - - - -	5 00
Stationary; consisting of paper, quills, ink, &c. if furnished at the institution, - - - - -	5 00
For such as spend their vacation at the college, an additional charge will be made of - - -	20 00
Total, - - - - - - - - - - -	$200 00

Music, Drawing, Fencing and Dancing, will form extra charges. Medicines and school books will be furnished at the store prices.

Half-boarders will be received at $100 per annum. They will breakfast, dine and study in the college.

Externs, who follow the regular course, will pay $40 per annum; such as belong to the preparatory department, $24 per annum, or $6 per quarter. In all cases the payments must be made semi-annually, or quarterly in advance, and no deduction will be made for absence, except in cases of sickness or dismission.

SPECIAL DIRECTIONS FOR PARENTS AND GUARDIANS.

On entering, each boarder must be provided with a uniform to be worn upon public occasions. It consists of a blue or black frock coat, with pantaloons of the same cloth for winter, and white pantaloons for summer. He must also be

provided with, at least two suits of clothes for each season, (summer and winter,) eight shirts, eight pairs of socks, six napkins, six towels, four pairs of boots or shoes, a black fur hat, a cap, a cloak or overcoat for winter, a knife, fork, spoon, tumbler, combs and brushes. All these articles can be purchased by the college, provided the parents place in the hands of the procurator a sum sufficient to meet the expenses. Bed and bedding may be furnished by the parent, or will be supplied at the institution for $8 per annum. The bedsteads being all of the same form and size will invariably be furnished by the college. The bedding, when supplied by the parents, must consist of a mattress of about 6 by 2½ feet, a pillow and at least two pairs of sheets, and two double blankets, and a white counterpane.

No student will be allowed to have money in his own custody. With regard to pocket money, it is the wish of the president that no more than 12½ or 25 cents a week be allowed to the students, and that the money intended for that purpose, ($6 50 or $13 a year,) be deposited with the procurator.

No advances will be made by the institution for the clothing and other expenses of the students, if no sum to meet such expenses be deposited by the parents. This regulation is considered indispensable, and will, in all cases be strictly adhered to.

When at the end of the session, parents or guardians wish to have their sons or wards sent home, they must give timely notice to the president, settle all accounts, and forward what is necessary for their travelling expenses.

Parents who live at a distance are requested to appoint an agent in Cincinnati and New Orleans, who must be answerable for the payment of all expenses, and to whom the pupil may be directed, on leaving the institution.

Mr. P. Huchet Kernion, No. 95 Conde street, New Orleans, will act as regular agent of the St. Xavier College, for Louisiana, Mississippi, Mexico, Cuba, &c. will receive the payments and send on such youths as may be recommended to his care by the parents or guardians.

All letters sent or received by the students, unless they be to or from their parents, will be subject to the inspection of the president.

All letters written by the parents or others to the students, or to the president or agents of the institution, must be directed free of postage, or they shall be liable to remain at the post office.

Further information may be obtained from the Right Rev. Dr. Purcell, Thos. D. Carneal, Reuben and Charles Springer, and M. P. Cassilly, Esqs. Cincinnati; Dr. Charles F. Snowden and T. Barrett, Esqs. New Orleans; Capt. James May,

Pittsburg, Pa.; Henry Moore, Esq. Wheeling, Va.; and Rev. J. M'Gill, Louisville, Ky.

Rev. J. A. Elet, S. J. *President.*
Rev. G. L. Gleizal, S. J. *Minister.*
Rev. A. Pin, S. J. *Prof. of Nat. and Mor. Philos.*

Besides the above there are several assistant teachers in the college. Number of boarders, 50.

CONVENTS AND FEMALE ACADEMIES.

NUNS OF ST. DOMINIC,

AT SOMERSET, PERRY COUNTY, OHIO.

There are eleven professed sisters in this institution, and five novices. The following academy is under their charge.

ST. MARY'S FEMALE SEMINARY,

SOMERSET, PERRY CO. OHIO.

THE SYSTEM OF EDUCATION

Embraces the English and French languages, Orthography, Reading, Writing, Arithmetic, Geography, Elements of Astronomy, the use of the Globes, Sacred and Profane History, Ancient and Modern Chronology, Composition, Rhetoric, Natural and Moral Philosophy, Music on the Piano-Forte, Plain and Ornamental Needle-work, Tapestry, Lace and Bead-work, Embroidery, Filigree, Italian Wax-work, Chenille, Net and Shell-work, Painting on Velvet and Satin, Drawing and Painting in Water colors.

TERMS FOR BOARDING AND TUITION,

Are as follows: Boarding and tuition, in the common branches, viz: Orthography, Reading, Writing, Arithmetic, Grammar, Geography, Plain Sewing, Marking and Needle-work, per annum,	$80 00
Boarding and tuition in all or any of the following branches, viz: Sacred and Profane History, Ancient and Modern Chronology, Elements of Astronomy, Composition, Rhetoric, Natural and Moral Philosophy, per annum, - - - - -	100 00
An extra charge for Music, Vocal and Instrumental and use of Piano, - - - per annum,	24 00
Do. Guitar, - - do. -	24 00
Do. French, - - do. -	20 00
Do. Drawing, Painting, Chenille-work and Embroidery, - - per annum,	20 00
Do. do. Oil Painting on Velvet, Filigree and Artificial work, - - - per annum,	20 00

Parents and guardians must furnish bed, bedding and cot, or if found by the institution, will pay per annum $8, or $2 per quarter. They must also furnish wash bowl, towels, &c.

TERMS OF DAY SCHOOL.

Orthography, Reading, Writing and Arithmetic, $8 per annum; $2 per quarter.

English Grammar, Geography, (with the use of the Globes,) History and Ornamental Needle-work, per quarter,	$3 00
French, do. do.	5 00
Music, do. do.	6 00
Drawing and Painting, per quarter,	4 00

The average number of pupils is 70.

SŒURS NOTRE DAME,

CINCINNATI, OHIO.

God who causes the antidote to grow by the side of the poison, was pleased that this excellent religious and educational society should commence in the midst of the most maddening excesses of the French revolution.

Its foundress was a pious, unmarried lady, named Julia Billiart, a native of Cuvilly, department of the Pas de Calais, France.

This estimable person, appalled at the extent of the evils which at that disastrous epoch infidelity had let loose upon all orders of society, in her beloved country, formed an association, in spite of the atheistical and inhuman laws then rigorously enforced by the convention, to preserve as many of the female youth as possible from falling victims to the "desolating doctrines," as Rousseau calls them, which not only warred against the inviolable majesty of the Creator, but likewise tainted the purest and holiest affections of our nature.

In this laudable undertaking, her earliest assistants, only five in number, engaged with all the characteristic ardor of the faithful adherents of religion, in France, regardless of the dangers by which they were surrounded, and seeking no reward but in the glorious consciousness of having done their duty to God and to the most interesting, but unprotected portion of his children.

Like many of the religious communities of ancient and modern times, this benevolent sisterhood, in the commencement, was bound together by no particular rule; but in the course of a few years, it was found necessary to establish it on a more solid basis, and accordingly, a new organization having taken place, at Amiens, in France, the first vows of

fidelity to their "labor of love" were plighted in that city, under the protection of the sacred hearts of Jesus and Mary, on the 2d of February, 1804.

These vows are taken only for one year, and are then, if the disposition for a religious life continue, freely renewed for the same length of time.

Nor are the "Sœurs Notre Dame" a cloistered community, unless we adopt the admirable words of St. Vincent of Paul, in his instructions to the "Sisters of Charity," and say, that "at home or in the streets, modesty is their religious veil, the fear of God their iron grate, his holy love their best enclosure."

The fury of the revolution having subsided, and Bonaparte, who had changed its direction, having clearly seen that religion was the sure foundation of national prosperity and peace, churches and schools were re-opened, new institutions were established, and the virgin daughter of Sion re-appeared in the midst of the people whom she had for ages blessed, not in the habiliments of mourning and blood in which *philanthropy* had invested her, but in heaven's pure light, and innocence, and loveliness, with which God had originally arrayed her.

The saintly M. Daviau, Archbishop of Bordeaux, profited by this auspicious change to invite the new community to send a colony to that city—a request which was promptly complied with by the superiour, the society having been provisorily approved by the government for the instruction of youth.

The bishops of Ghent, M. de Beaumont and his successor, M. de Broglie, the devoted friend of the two lamented bishops of New Orleans, M. Dubourg and M. de Neckere, and the bishop of Namur, honored the nascent sisterhood with similar marks of confidence and enlarged the sphere of its usefulness, by introducing it into Belgium.

It is a remarkable coincidence that Amiens should have been, about the same period, the cradle of another association, that of the Ladies of the Sacred Heart, which has rendered the most incalculable services to society, by a perfect system of education of the female mind, in France, Belgium and other kingdoms of Europe, and that the spiritual daughters of the two superiouresses, who were personal acquaintances, should now meet across the western waters before the close of half a century, and all equally devoted to the practice of every christian virtue, and with the brightest order of mental and moral endowment, that may qualify them for the glorious but difficult task which they have assumed.

Before the establishment of the community at Amiens, there had been an association of the same name, for upwards of two hundred years in existence, principally in the city of Bordeaux, but it had become extinct in the commencement

of the revolution: there was, consequently, no identity or moral union, other than what charity and a similarity of destination and title might import, between the two institutions.

It was not, however, in France, where so many convents and houses of education already flourished, that the "Sœurs Notre Dame" were destined to enjoy the chief success.

The want of such an association was more sensibly felt and universally acknowledged in Belgium, then subject to the imperial power of Bonaparte, but after so many centuries of political vicissitudes, ever faithful to her religion and devoted to its interests and glory. The people of that kingdom united with their first pastors to invite the new order to take charge of extensive literary institutes for young ladies as well as schools for the gratuitous instruction of the children of the poor, in all the principal cities: and it was the conviction of the eminent ability, devotedness and success with which these institutions were conducted, that induced the bishop of Cincinnati, during his visit to Belgium, in 1838, to speak to the superior-general, at Namur, of the anxiety with which he had, for many years, desired to secure similar advantages for Ohio. He was not aware at the time that he was then at the very source whence, contrary to his previous expectations, but, doubtless, under the controlling influence of the divine providence which "sweetly and strongly disposes all things" for his elect, these blessings were to be realized in behalf of the female youth of this diocess.

Two years elapsed before a formal application was made for the colony which is at present in Cincinnati, consisting of eight members, who all cheerfully left their homes and the accustomed usages of society in Europe, to become, we trust, efficient auxiliaries to those fervent religious sisters.

Young Ladies' Literary Institute & Boarding School,

Sixth street, between Sycamore and Broadway, Cincinnati.

Madame LOUISE DE GONZAGA, *Superiour.*

The Academy of the "Sœurs Notre Dame," which has been recently organized in this city, is under the superintendence of a society of ladies who have been engaged in Europe in the instruction of youth. They trust that education and experience will be found to have qualified them for the arduous duties which they are about to assume. In all institutions of this kind the moral advancement of the pupils, should be considered equally important with the development of their intellectual powers. To accomplish this, will be a special object with the principals of the institute: the heart must be educated as well as the mind, and adorned with those quali-

ties which will beautify the manners and render virtue more attractive and amiable.

The location of the Academy, on Sixth street, between Sycamore and Broadway, remote from the thronged and business parts of the city, is one of the most beautiful and advantageous that could have been selected; the building is spacious and airy; and the pleasure grounds are sufficiently extensive, offering a delightful resort during the hours of recreation.

Special attention will be given to the physical welfare of the pupils. The diet will be abundant and wholesome.

The most minute attention shall be paid to the neatness, health and comfort of the pupils, and in case of sickness they shall experience the most affectionate and constant attention.

Every proper incentive to inspire a laudable emulation and to develope talent shall be employed. At the end of each month, the young lady most distinguished for general good conduct, and assiduity in her studies, shall be rewarded by the honorary decoration of a medal.

Every three months a bulletin will be transmitted to the parents and guardians, reporting the conduct, proficiency and health of their daughters and wards.

During the hours of recreation, the pupils are always under the mild and efficient care of one, or more, of the ladies.

The system of instruction, commencing with the elements of an English and French education, will embrace Orthography, Reading, Grammar, Caligraphy of various styles, Composition, Arithmetic, Algebra, Book-keeping by Single and Double Entry, History, Sacred and Profane, Ancient and Modern Chronology, Geography, the use of the Globes and the Projection of Maps, Astronomy, Mythology, Botany, Chemistry, and Domestic Economy.

The French being generally spoken by the ladies, the course of instruction in that tongue shall be thorough and entire, affording in familiar conversation, as well as in recitation, during which special attention shall be devoted to purity of accent and idiom, ample facilities for a perfect acquisition of that language.

Plain Sewing, Embroidery on Lace and Muslin, Bead, Chenille, Shell, Hair, Pearl, and Wax Work, Tapestry.

Drawing in Crayon, Indian Ink, and Black Lead, Painting in the Oriental style, in Water and Body colors, Miniature Painting.

Music, Vocal and Instrumental, Harp, Piano and Guitar. In a word, all the branches usually taught in the best schools for young ladies, shall be objects of attention and study in the institute.

If after repeated trials it be found necessary to dismiss a scholar, before the expiration of a quarter, the parent, or

guardian, will be refunded the residue of the amount advanced: If, on the contrary, parents, or guardians, withdraw the pupil before the end of the quarter, they are responsible for the entire amount for the unexpired term.

The scholars will not be permitted to bring any books, excepting those used in the school, and books of devotion.

A library of instructive and interesting works will be provided by the Academy, for the use of which a small sum will be paid by each scholar on entering.

All letters written and received will be subject to the inspection of the principal of the academy, except the correspondence of parents or guardians.

The young ladies may receive visits occasionally from their relations; these visits, however, must neither be frequent nor long, nor interfere in any way with the scholastic arrangements of the institute.

No deduction will be made if the scholars pass the vacation at their own homes.

The boarders will adopt the following uniform, which is not required to be worn daily.

Winter Uniform.—Black merino dress. Cape, belt, apron and reticule of the same material. A bobinet collar, edged with a narrow lace, black gloves, straw hat, trimmed with white ribbon, a plain lace veil, black stockings and kid shoes.

Summer Uniform.—Jaconet cambric dress, and a black silk one, with capes and belts corresponding. Apron and reticule of black silk, white gloves, prunella shoes.

Each pupil must be provided with a knife, fork, spoon and goblet; towels, bed-clothing and a mattress six feet long, two and a half wide; pillows and counterpane.

If the parents prefer to have their children furnished with the three last mentioned articles by the academy, it can be done and the expense annexed to the bill.

Pupils whose parents reside in the city, can spend the first Thursday of every month at home. This permission does not extend to those whose parents reside at a distance. In all cases, the pupils must have returned before dark.

The Catholic religion is the only one professed by the ladies of the institution, but no influence, or solicitation, shall be used to bias the religious principles of the pupils who profess a different creed. Nor shall a scholar be allowed at any time to conform to the Catholic religion, without a written or verbal permission from her parents. Uniformity, however, requires that all the boarders should assist at divine worship as performed in the institution.

The evidences of christianity and scriptural ethics will form a special part of the course of instruction for the higher classes.

TERMS:

Board and tuition, per annum, including washing and mending,	$200 00
Day scholars, per quarter,	10 00

EXTRA CHARGES.

French, per quarter,	$6 00
Harp, with the use of instrument, per quarter,	30 00
Piano, do. do. do.	10 00
Guitar, do. do. do.	10 00

Boarders pay the current charges half-yearly in advance; Day scholars quarterly.

Parents or guardians residing at a distance are required to have a responsible agent in the city.

The vacation commences on the first Monday after the second week in July, and ends on the first Monday of September.

During the year ending in July, 1841, there were ten boarders and 40 externs in the academy.

CHARITABLE INSTITUTIONS.

St. Peter's Orphan Asylum and Free School, at Cincinnati, containing 52 female orphans, and from 150 to 200 other pupils. Sister Seraphina, *Sister Servant.*

Asylum of St. Aloysius, for boys, at Cincinnati, which contains 20 orphans. It is conducted by two matrons. The Aloysian school connected with the German congregation numbers about 500 children of both sexes.

St. Peter's Benevolent Society, at Cincinnati, consisting of 400 members, who pay 25 cents monthly for the support of St. Peter's Asylum.

Mary and Martha Society, at Cincinnati, which numbers 200 members. Their object is the exercise of the spiritual and corporal works of mercy, in which they labor assiduously with a charity and zeal above all human praise.

RELIGIOUS SOCIETIES.

Society for the diffusion of religious knowledge, at Cincinnati, which manages the pnblication of the *Catholic Telegraph*, issues occasional tracts, &c.

Total Abstinence Society, at Cincinnati, numbering about 400 members, male and female. Similar societies

exist at Cleveland, Sandusky, Lancaster, Hamilton, Dayton, Fayetteville, &c.

CHURCH-BUILDING SOCIETY, lately established, but already in successful and cheering operation. Members pay 12½ cents a month, and the proceeds are divided among all the congregations employed in church-building throughout the diocess.

RECAPITULATION.

Churches,	38
Churches building,	15
Other stations, about	20
Clergymen on the mission,	38
Clergyman otherwise employed,	1
Ecclesiastical seminary,	1
Clerical students,	12
College for young men,	1
Religious communities,	4
Female academies,	2
Charitable institutions,	5
Religious associations,	12
Catholic population,	50,000

DIOCESS OF VINCENNES.

THE Diocess of Vincennes includes the State of Indiana and the eastern part of Illinois, and is governed by the Right Rev. Celestin de la Hailandière, who was consecrated on the 18th of August, 1839.

CHURCHES AND CLERGY.

INDIANA.

Knox Co.

- Vincennes, Cathedral of St. Francis Xavier, Rt. Rev. Celestin de la Hailandière, D. D. Rev. John Corbe, Rev. Michael Shawe.
- Queret's Prairie is attended every other Sunday from Vincennes by the Rev. John Baptist Chassè.
- Faux-Chenal, Ste. Gèneviève, is attended every other Sunday by Rev. Lewis Ducoudray.
- Carlisle and Shaker's Prairie, are sometimes attended from Vincennes.

Davies Co. { Washington, Rev. Simon Lalumière.
St. Mary's, Rev. Claudius François.
St. Peter's, Rev. Julian Delaune, who visits occasionally Paoli.
St. Patrick's, attended from St. Peter's by Rev. J. Delaune.

Martin Co.—Mount Pleasant—Attended by Rev. Claudius François.

Dubois Co. { Jasper, St. Joseph's, Ferdinand, } Rev. Joseph Kundeck, who visits also Freedonia.

Perry Co.—St. Mary's, near Rome—Rev. Augustus Bessonies, who also visits Cassidi and Troy stations.

Vanderburg Co.—Rev. Anthony Deydier, Rev. Roman Weinzœpflen, who attend Mount Vernon, New Harmony and Princeton.

Jefferson Co.—Madison, St. Michael's, Rev. Stephen Chartier, who also visits Vernon, Scipio and Rockford, once a month.

Floyd Co.—New Albany, the Knobs, Assumption—Rev. Louis Neyron, who visits occasionally Jeffersonville, Clarke, Charlestown, Salem, Corydon.

Dearborn Co. { St. John's, St. Paul's, } Rev. Joseph Ferneding, and Rev. Michael O'Rorke who visits also Laurenceburg, Richmond, Greensburg and Napoleon.

Ripley Co.—Blue Creeks, } Rev. Conrad Schniederjans.
Rush Co.—Salt Creeks, }

Shelby Co. { St. Vincent, Indianapolis, } Rev. Vincent Baquelin, who visits also Columbus.

Cass Co.—Logansport, St. Vincent of Paul, Rev. Aug. Martin, who attends also Delphy.

Miami Co. { Peru, Legros, Wabashtown, } Rev. Michael Clarke.

Allen Co.—Fort Wayne, St. Augustus, Rev. Julian Benoit, Rev. Joseph Hamion. They visit also Huntington, and two German settlements.

St. Joseph's Co.—Southbend, Rev. S. A. Bernier, who attends St. Mary's of the Lake, Laporte, Michigan city.

Vigo Co.—Terre Haute, St. Joseph—Rev. Stanislaus Buteux, and Rev. Anthony Parret, who attend too to St. Mary in the Woods, and visit occasionally Montezuma, Clinton, Merom.

ILLINOIS.

Cook Co.—Chicago, Rev. Maurice De St. Palais, Rev. Francis Joseph Fischer. *Little Fork*, Rev. John Guéguen.

Will Co.—Juliet, Rev. Hippolytus DuPontavice, who attends also Dresden and Corkstown.

Edgar Co.—North Arm of the Grand Prairie, St. Aloysius, every third Sunday—Rev. Stanislaus Buteux, who attends also Darwin, York, &c.
Effingham Co. Teutopolis—Rev. N. Masquelet.
Jasper Co.—Picquet-Colony, St. Mary's, Rev. Louis Müller, who visits also Lawrenceville, Mt. Carmel, once a month.
Lawrence Co. St. Francisville—Rev. Lewis Ducoudray, who visits also Coffee.
Gallatin Co.—Shawneetown, Carnia—Rev. Elisha Durbin of Kentucky.

INSTITUTIONS.

THEOLOGICAL SEMINARY.

AT VINCENNES, INDIANA.

There are ten ecclesiastical students, four of whom attend the class of Divinity, and three the class of Philosophy. The seminary is under the direction of Rev. Charles Oppermann.

ST. GABRIEL COLLEGE,

VINCENNES, INDIANA.

This institution after a probation of five years, received at the late session of the Legislature of Indiana, the sanction of a charter conferring upon it full collegiate powers. It is now organized under its act of incorporation, and its agent is in Europe making provision still further to increase its facilities for instruction. Being thus successfully established, it solicits the support of an enlightened public.

The numerous faculty consists of professors in all the various branches of education, who are permanently connected and identified with the college, who have devoted their lives to the business of instruction, and received their education in some of the most distinguished colleges of **Europe**, and whose number can be immediately increased as **occasion** may require. Whatever profits may accrue are applied to the enlargement of the institution, and the increase of its advantages so as to raise it into a seat of learning of which the friends of education may be justly proud.

They have purchased from the University of Vincennes, the college edifice so admirably calculated for all the purposes of a seminary. It enjoys a beautiful, elevated and healthful situation, adjacent to the town, is extensive and commodious, and at present fitted up for the reception of one hundred boarders, and can easily be enlarged so as to accommodate a much greater number. It is surrounded by a large square,

divided into gardens and lawns, and embracing an extensive play-ground. This latter is surrounded on all sides by double rows of trees, so as to present every facility for recreation, whether by exercise or repose, and in this plat it is designed to erect an extensive Gymnasium, under the care of a competent master.

The course of instruction is designed to be as extensive as that of any college in the United States, and at present embraces, among other branches, the following, to wit:

The Hebrew, Greek, Latin, French, German, Spanish, Italian, Portuguese and English languages; of which the French, German and English, are taught by professors to whom these languages are vernacular.

All the branches of Mathematics, Astronomy, Navigation, Natural Philosophy, Chemistry, Geology, Botany, Physiology, Human and Comparative Anatomy.

Drawing, Painting, Music, Vocal and Instrumental, among others, upon the following instruments: Piano, Violin, Guitar, Flute and Clarionet.

Moral and Mental Philosophy, History, Belles Lettres, Elocution, Logic, &c.

Grammar, Geography, Reading, Writing and Arithmetic, and in a word, every usual branch of college and school education.

As the English language must necessarily be the foundation of a thorough practical American education, particular attention is paid to that study in all its branches. And a knowledge of Belles Lettres and the Philosophy of Grammar will be inculcated by lectures, familiar instruction, and every other possible means.

The institution is provided with a splendid philosophical apparatus, an extensive library, and elegant specimens for the study of Anatomy, all of which will be rapidly increased. There is also in preparation a Botanical Garden, designed to contain the greatest possible variety of plants.

To extend as much as possible the usefulness of the institution, it is divided into two departments, the Preparatory, intended to fit the student for a mercantile employment, and the Collegiate, to prepare him by a complete classical education for the reception of his degrees.

The preparatory course is divided into four years.

1*st year*—Spelling, Reading, Writing, Arithmetic.

2*d year*—Reading, Writing, Arithmetic, English Grammar, History, Geography and Book-keeping.

3*d year*—The same branches, continued.

4*th year*—Composition, Rhetoric, Belles Lettres, the higher branches of Arithmetic and Book-keeping.

The collegiate course commences after the third year of

the preparatory course, including the fourth thereof, and is divided into five years, as follows:

1st year—Latin and Greek, History, Geography, higher Arithmetic.

2d and 3d years—The same continued, with the addition of Mathematics, omitting Arithmetic.

4th year—The same, with the addition of Rhetoric and Belles Lettres.

5th year—Moral Philosophy, Natural Philosophy, Chemistry, Astronomy and Mathematics; Latin and Greek reviewed.

The discipline of the college although mild is strict. There is no interference whatever with the religious belief of the pupils, but for the sake of order, boarders are expected to comply with the external forms of Catholic worship, which is the religion professed by the members of the college.

No students are admitted from other colleges without a certificate from the president thereof, and none will be permitted to remain who are refractory and incorrigible.

Private examinations will be held at the end of each quarter, and bulletins sent to the parents or guardians of the students, informing them of their health, standing and proficiency. Public examinations will take place at the close of each session, and degrees be conferred and premiums awarded at the end of the year. No degree will be conferred except on students of the college of at least one year's standing.

The collegiate year commences on the first Monday of October, ends on the 10th day of August, and is divided into two sessions of twenty-two weeks, and four quarters of eleven weeks. No boarder is admitted for less than a session, and no day scholar for less than a quarter, the fee is considered due at the commencement thereof, and from this rule there is no deviation.

TERMS:

BOARDERS.—Boarding, washing, mending, bed and bedding, medical attendance and stationery, per session,	$70 00

EXTRA CHARGES:

Music, per quarter,	7 00
Drawing, do.	7 00
Modern languages, for one, per quarter,	2 00
Do. do. for two, do.	3 00
Do. do. for three, do.	4 00
DAY SCHOLARS.—Preparatory School, 1st year, per quarter,	4 00
Each subsequent year, per quarter,	5 00
College, per quarter,	6 00

EXTRA CHARGES the same as for boarders.

THE MEMBERS OF THE FACULTY ARE AS FOLLOWS:

Rev. J. Peter Bellier, *President, Professor of Hebrew and higher Mathematics.*
Rev. J. Chasse, *Vice President, Prof. of Latin and Greek.*
Rev. M. E. Shawe, *Professor of Belles Lettres, English Composition and Public Speaking.*
Rev. John Corbe, *Professor of Drawing and Painting.*
M. O'Rorke, *Professor of Arithmetic, Geometry and Algebra.*
M. Chandlery, *Professor of English Grammar, Reading and Composition, and conjunct with Mr. Shawe.*
Peter Trone, *Professor of History, Geography, and Book-Keeping.*

Dr. Baty will deliver courses of lectures on Chemistry, Natural Philosophy, Anatomy and Botany.

There are fifty pupils in the college.

Letters to be addressed, post paid, to

J. P. BELLIER, *President.*

BROTHERS OF ST. JOSEPH.

The Brothers of St. Joseph, lately arrived from Europe, intend to open a school in Davies county, where the novitiate of the institution will be kept. The Rev. L. Sorin is *Superiour.*

SISTERS OF PROVIDENCE,

AT ST. MARY'S IN THE WOODS, NEAR TERREHAUTE, VIGO CO.

The sisters occupy a very fine building newly erected for their purposes, in a retired and healthy situation, three miles from Terrehaute. There are fourteen members in the community, four professed sisters and ten novices. They have opened a school. Mother THEODORE GUERIN, *Superiour.*

ST. MARY'S FEMALE ACADEMY,

AT VINCENNES.

Under the direction of four Sisters of Charity from St. Joseph's Community, Md. Sister OLYMPIA, *Sister Servant.*

TERMS:

Board and tuition, including bed and bedding and washing, per annum,	$100 00
Day scholars, in first and second classes, per quarter,	4 00
Do. in third and fourth classes, do.	3 00
Use of pens, ink, and reading books, do.	50
Fuel for season,	1 50

EXTRA:

For Music and use of instrument, per quarter,	-	$7 00
Drawing and Painting, - - do.	-	5 00
French language, - - - do.	-	4 00

There are at present in the academy, 40 pupils, 8 of whom are boarders.

FREE SCHOOLS.

MALE FREE SCHOOL at Vincennes, in which the average number of pupils is 40.

FEMALE FREE SCHOOL connected with the academy under the Sisters of Charity. Number of pupils, 70.

TEMPERANCE SOCIETIES have been established at Juliet and Chicago; that in Juliet numbers 700 members.

RECAPITULATION.

Churches, - - - - - -	27
Churches building, - - - -	10
Other stations, - - - - -	29
Clergymen in the ministry, - -	30
Clergymen otherwise employed, - -	4
Theological seminary, - - -	1
Ecclesiastical students, - - -	10
Religious communities, - - -	3
College for young men, - - -	1
Female academies, - - - -	2
Free schools, - - - - -	2
Religious associations, - - -	2
Catholic population, - - -	25,000

DIOCESS OF DUBUQUE.

THIS diocess comprises Iowa territory, and is governed by the Right Rev. Mathias Loras, D. D. who was consecrated on the 10th of December, 1810.

CHURCHES AND CLERGY.

IOWA TERRITORY.

Dubuque, Cathedral of St. Raphael—Right Rev. Mathias Loras, D. D. Very Rev. Joseph Crétin, Rev. James Causse. Sermon and catechism every Sunday in English and French.

Makoquata, Jackson Co. St. Patrick's—Visited by a clergyman from Dubuque every second Sunday of the month; sermon in English.

Charleston, Jackson Co. a station—Visited by a clergyman from Dubuque.

Davenport, Scott Co. St. Anthony's—Rev. A. Pélamourgues. Sermon in English. The clergyman of Davenport visits the Catholics of Rock-Island county, Illinois.

Bloomington, Muscatine Co.—Here a large and eligible lot in the centre of Iowa has recently been purchased and a new brick church is about to be erected under the invocation of St. Mathias.

Iowa City, Johnson Co. the capital of Iowa Territory, St. Mary's. A good brick church with a basement for a school, is now in progress and will be opened for service in the spring of this year. The church is on a large lot some time since procured for the purpose, and a clergyman will be permanently located here; now visited by the clergyman from Burlington.

Burlington, Des Moines Co. St. Paul's—Very Rev. S. Mazzuchelli. Sermon in English.

Fort Madison, Lee Co. St. Mark's—A lot was recently purchased upon which a church is to be erected in the course of the summer, now visited by the clergyman from Burlington.

West Point, Lee Co. St. James—A small church has been built here by the zeal and efforts of several German families and a lot of ground containing twelve acres, on which the church is built, has been recently purchased by the Bishop of Dubuque. This congregation is visited by a German clergyman from Illinois.

Keokuk, Lee Co.—A station visited by the clergyman from Burlington.

St. Peter's, at the Falls of St. Anthony—Rev. L. Galtier, who visits the Catholics of Lake St. Croix, Wisconsin Territory.

Bellevue, Jackson Co.—A station visited by the clergyman from Dubuque.

INSTITUTIONS.

ACADEMY for boys at Dubuque, conducted by S. G. Horman.

ACADEMY for young ladies at Dubuque, conducted by Mrs. O'Reilly.

DUBUQUE CATHOLIC SOCIETY was formed in 1837—for the purpose of aiding the funds of the Cathedral.

ACADEMY for young ladies at Burlington, conducted by Mrs. Exley.

ACADEMY at Davenport, under the superintendence of the Rev. Mr. Pélamourgues.

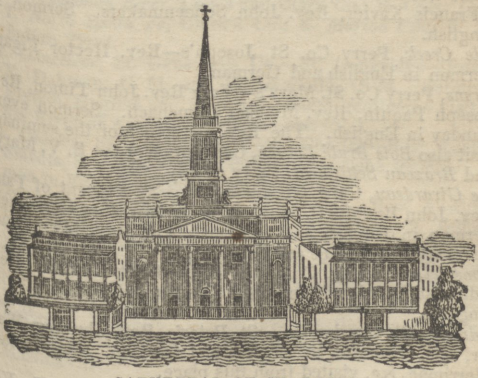
SUNDAY SCHOOLS at Dubuque, Makoquata, Davenport and Burlington.

*** A large and well built brick house in the rear of the Cathedral has been completed. It is at present occupied as a residence for the bishop and clergy of the diocess. Its interior arrangements are adapted to the purposes of a seminary.

RECAPITULATION.

Churches, - - - - - - -	7
Other stations, - - - - -	5
Clergymen on the mission, - - -	9
Literary institutions, - - - -	4
Religious institutions, - - - -	5
Catholic population, - - -	3,000

DIOCESS OF ST. LOUIS.



CATHEDRAL OF ST. LOUIS.

THE diocess of St. Louis, embraces the state and territory of Missouri, the state of Arkansas and the western moiety of Illinois. The Right Rev. Joseph Rosati now occupies the See of St. Louis. The Right Rev. Peter Kenrick, D. D. *Coadjutor.*

CHURCHES AND CLERGY.

MISSOURI.

St. Louis, St. Louis Co. Cathedral of St. Louis,
Right Rev. Joseph Rosati, D. D.
Rev. Joseph A. Lutz, *Secretary*.
Rev. James Fontbonne,
Rev. Joseph Renaud,
Rev. John P. Fisher,
Rev. B. Roux.

Sermon and catechism every Sunday in English, French and German.

Chapel of St. Aloysius, attended by the Rev. fathers of the Society of Jesus. A splendid church contiguous to the university buildings, 120 feet in length and 80 in width, has been commenced, and the work is steadily progressing. Sermon every Sunday in English and German.

Chapel of St. Vincent of Paul, hospital, attended by the clergymen of the Cathedral.

Sacred Heart, clergymen of the Cathedral, sermon every Sunday in English.

Soulard's addition, Trinity church and seminary; the corner stone was laid May 5th, 1839.

St. Francis Xavier, Rev. John Schoenmakers. Sermon in English.

Apple Creek, Perry Co. St Joseph's—Rev. Hector Figari. Sermon in English and German.

Barrens, Perry Co. St. Mary's—Very Rev. John Timon, Rev. Joseph Paquin, Rev. Michael Domenach. Sermon every Sunday in English. The Rev. gentlemen of the seminary visit also *Bois Brulé Bottom*, Conception of the B. V. Mary; and *Brazeau Settlement*, Perry county.

Cape Girardeau, Cape Girardeau Co.—St. Vincent of Paul, Rev. John Brands, C. M. assisted by two other clergymen. Sermon in English and German. The Rev. Mr Brands visits also Commerce and Jackson.

Carondelet, St. Louis Co.—Our Lady of Mt. Carmel. Rev. Edmund Saulnier. Sermon in French, and occasionally in English.

Dardennes, St. Charles Co.—St. Peter's, Rev. Christian Walter, S. J. Sermon in English and German. Manchester, Merrimac, &c. visited from this place.

Florissant, St. Louis Co.—St. Ferdinand—Rev. H. Van Mierlo, S. J. Sermon in English and French.

Two miles from Florissant, St. Louis Co.—Chapel of St. Stanislaus, novitiate of the Society of Jesus.—Rev. P. Devos, S. J. Sermon in English.

Fredericktown, Madison Co.—St. Michael's—Rev. F. Cellini. Sermon in French and English.

Gravois Settlement, St. Louis Co.—St. Peter's—Visited once a month by a clergyman from St. Louis. Sermon in English.

New Madrid, New Madrid Co.—St. John Baptist—Rev. Ambrose Heim. Sermon in French, English and German. The Portage, where a church is building, is attended by the same Rev. gentleman.

Old Mines, Washington Co.—St. Joachim—Rev. Bartholomew Rolando, C. M. and Rev. Joseph Mignard, C. M. Sermon in French and English. St. Stephen's church, *Richmond*, attended once a month, also *Grand Rivière*, and *Vallee's Mines* occasionally.

Portage des Sioux, St. Charles Co.—St. Francis of Assissium. Rev. Judochus Vanassche. Sermon in French and English.

Potosi, Washington Co.—St. James—Rev. Lewis Tucker. Sermon in English. The same clergyman attends Obuchon's and Timmer's settlement.

Little Canada, St. Francis Co.—St. Ann's—Rev. Hippolitus Gandolfo, of St. Genevieve. Sermon in French and English.

Salt River, Rall's Co.—St. Paul's—Sermon in English. From this place are attended also *Cincinnati*, Rall's Co. St. Mark's; 2. *Louisville*, Lincoln Co. St. Simeon; 3. *Pine Creek*, Pike Co.; 4. *Indian Creek*, Monroe Co. St. Stephen's; 5. *Wyaconda River*, Lewis and Clark Co.; 6. *Cedar Creek*; 7. *North Santa Fe*, Clark's Co.; 8. *Marion City*; 9. *Half Indian Tract*.

St. Genevieve, St. Genevieve Co.—St. Genevieve—Rev. F. X. Dahmen, C. M. and H. Gandolfo, C. M. Sermon in French, English and German. Same gentlemen visit also the River of Aas and Establishment.

St. Charles, St. Charles' Co.—St. Charles—Rev. John B. Smedts, S. J. and another father of the same society. Sermon in English, French and German.

Westphalia, Gasconade Co.—St. Joseph—Rev. Ferdinand Helias. He visits also, 1. French village; 2. Jefferson city; 3. Bailey's creek; 4. Hancock Prairie; 5. Portland; 6. Fulton; 7. New Boston, Montgomery Co.; 8. Rocheport, Boone Co.; 9. Fayette, Franklin Co.; 10. Mount Pleasant; 11. Lay Creek; 12. Bourbeuse; 13. Columbia.

Washington, Franklin Co.—St. Francis Borgia—Rev. James G. Buschotts, S. J. Sermon in German. He visits also Marthasville.

ILLINOIS.

Upper Alton, St. Mathias' Church—Rev. George Hamilton.

St. Augustine, Fulton Co.—St. Augustin's—Rev. Timothy Conway, once a month. Sermon in English.

Beardstown, Morgan Co.—Annunciation—Visited by the Rev. J. B. Raho, of Lasalle, once a month. Sermon in English.

Belleville, St. Clair Co.—St. Barnabas—Visited by the Rev. Regis Loisel. Sermon in English.

Cahokias, St. Clair Co.—Holy Family—Rev. R. Loisel. Sermon in French.

Commerce, Hancock Co.—Saviour's—Rev. T. Conway. Sermon in English.

Crooked Creek, Hancock Co.—St. Simon—Rev. T. Conway. Sermon in English.

English Settlement, Monroe Co.—St. Augustin's—Rev. John Kenny. Sermon in English.

French Village, St. Clair Co.—St. Philip—Rev. R. Loisel. Sermon in French.

Galena, Joe Davies' Co.—St. Michael's—Very Rev. S. Mazzuchelli and Rev. R. Petiot of Iowa, who visit also *Free Port*, *Crary's Mills*, *Dixon's Ferry*, *Irish Grove*, Stephenson Co. where there is a church building; *New Dublin*, where there is also a church building, &c. Sermon in English.

Jacksonville, Morgan Co.—Rev. J. B. Raho. Sermon in English.

James' Mills, Monroe Co.—SS. Philip and James—Rev. J. Kenny. Sermon in English.

Johnson Settlement, St. Clair Co.—St. Thomas—Rev. Charles Meyer. Sermon in English and German.

Kaskaskias, Randolph Co.—Conception of B. V.—Rev. Irenæus St. Cyr. Sermon in English and French. Chapel of the Convent of the Visitation—Rev. Irenæus St. Cyr. Sermon in English.

Libory Settlement, St. Clair Co.—St. Thaddeus—Rev. Caspar H. Ostlangenberg. Sermon in German and English.

La Cantine, St. Clair Co.—Visited by the Rev. R. Loisel. Sermon in French.

Lasalle, Lasalle Co.—Holy Cross—Service every Sunday—Rev. J. Blase Raho, Rev. Louis Parodi, Rev. Joseph De Marchi.

Ottawa, Lasalle Co.—Holy Trinity—Service every Sunday, attended from Lasalle. *Marseilles*, *St. Lazarus*, *Dayton*, and other stations, are also visited from the same place.

Peoria, Peoria Co.—St. Philomena—Church not yet built,
Kickapoo, Peoria Co. St. Patrick's,
Black Partridge, Tazewell Co.—St. Raphael's,
Pekin, Tazewell Co.—St. Lawrence,
} Visited regularly every other month, by Rev. J. B. Raho, of Lasalle.

O'Hara's Settlement, Randolph Co.—St. Patrick's—Rev. J. Kenny. Sermon in English.

Prairie du Rocher, Randolph Co.—St. Joseph's—Rev. Vitalis Van Cloostere. Sermon in French.
Quincy, Adams Co.—Ascension, for the Germans—Rev. Augustus Brickwedde. Sermon in German.
English church—Rev. Hilary Tucker. Sermon in English.
Shelbyville, Shelby Co.—Rev. J. B. Raho. Sermon in English.
Shoal Creek, St. Clair Co.—St. Boniface—Rev. Henry Fortman. Sermon in German and English.
Springfield, Sangamon Co.—St. John, visited occasionally.
Teutonia, St. Clair's Co.—St. Andrew—Rev. Charles Meyer. Sermon in German.

ARKANSAS.

Pine Bluff, Jefferson Co.—St. Irenæus—Rev. Joseph Richardbole—Rev. Augustus Paris. Sermon in French and English. They visit St. Mary's, New Gascony, Post of Arkansas, Little Rock, Napoleon, and other places.

INDIAN MISSIONS.

Potowatamie Village, Sugar Creek, Indian Territory, St. Mary's—Rev. Felix Verreydt, S. J., Rev. Christian Hoecken, S. J., Rev. H. G. Aclen, S. J., who visit also Council Bluff, Kickapoo Village, Independence. Liberty, Westport, &c.
Rocky Mountains—Mission among the Flat-Heads and Paus d'orcilles—Rev. P. De Smet, S. J., Rev. N. Point, S. J. Rev. Gregory Mengarini, S. J. and three lay-brothers.

ECCLESIASTICAL INSTITUTIONS.

ST. MARY'S THEOLOGICAL SEMINARY,

BARRENS, PERRY CO. MO.

This institution is under the direction of the Lazarists, and has 10 students. The following are the names of the clergymen resident in the seminary:
Very Rev. John Timon, C. M. *Visitor.*
Rev. Joseph Paquin, C. M. *Superiour.*
Rev. Bartholomew Rolando, C. M. *Assistant.*
Rev. Michael Domenach, C. M. *Prof. of Theology.*
Rev. Francis Burlando, C. M. *Prof. of H Scripture.*
Rev. James Rolando, C. M. *Prof. of S. Lit. and Cer.*

Rev. Charles Boglioli, C. M. *Prof. of Moral Philos.*
Rev. John B. Robert, C. M.
Rev. Aloysius Roadta, C. M.
Rev. Joseph V. Wiseman.
Rev. John Healy.
Rev. John Cotter.
Rev. John Lefranc.
Several missions are attended from the seminary.

Novitiate of the Congregation of the Missions

AT CAPE GIRARDEAU, MO.

There are at present nine novices and several postulants in the institution. Rev. M. Amat, C. M. *Director.*

NOVITIATE OF THE SOCIETY OF JESUS

AT FLORISSANT, ST. LOUIS CO. MO.

Rev. P. De Vos, *Master of Novices*, who are 18 in number; 12 scholastics and 6 lay-brothers.

LITERARY INSTITUTIONS FOR YOUNG MEN.

ST. MARY'S COLLEGE,

BARRENS, PERRY CO. MO.

THE SYSTEM OF EDUCATION INCLUDES:

Reading, Writing, Grammar, History, Poetry, Mythology, Geography, the use of the Globes, Book-keeping, Arithmetic, Algebra, Geometry, Plane and Spherical Trigonometry, Mensuration, Surveying, Theoretical and Practical Astronomy; the Latin, Greek, French, Spanish, German and Italian languages; Moral and Natural Philosophy, and Chemistry, Music and Drawing.

The college is supplied with a chemical laboratory, and a complete philosophical apparatus.

The professors of the modern languages are gentlemen, for whom the language which each one teaches is his mother tongue.

The scholastic year commences on the first Monday in October, and ends on the last Thursday in August, on which latter day the annual commencement is held, premiums are distributed to the meritorious and degrees are conferred.

The terms for boarding, lodging, tuition, washing and mending and doctor's fees, are $150 per annum, payable half-yearly in advance. An extra charge of $10 will be made for

those, who study Spanish, German or Italian, also for Natural Philosophy and Chemistry, to pay for breakage of apparatus, &c. Bed and bedding will be charged $8 per annum, if furnished by the college. Music and Drawing are also extra charges.

The following are the officers and professors of the college:

Rev. J. Paquin, C. M. *President.*
Rev. C. Bogliolo, C. M. *Prof. of Math. and Philos.*
Rev. Joseph V. Wiseman, *Prof. of Rhetoric.*
Mr. Howard, *Prof. of Ancient Languages.*
Rev. M. Domenach, C. M.
Rev. J. B. Robert, C. M.
Rev. John Lefranc,
Rev. J. Cotter,
Rev. J. Healey,
} *Profs. of Modern Languages.*

ST. LOUIS UNIVERSITY,

MISSOURI.

The course of instruction embraces two departments, the classical and the mercantile. The student may apply himself to either or both. The French, German, Spanish and Italian languages are taught without additional charge. Music, Drawing, Fencing and Dancing form extra charges. A museum or cabinet of natural history, a philosophical and chemical apparatus, and an extensive library are attached to the institution.

The terms, including all the branches taught in both departments: washing and mending of linen and socks, physician's fees, and stationary, are $200 per annum, payable half-yearly or quarterly, in advance; and $10 entrance fee. From such as use the physical and mathematical apparatus an additional sum of $10 per annum is required. A deduction of $20 will be made for such as spend their vacations at home; $20 for washing and mending; $5 for physician's fees, and $5 for stationary; so that the price for board, including tuition, will be reduced to $150. Half-boarders pay $100. Externs, $40 per annum. No deduction will be made for the quarter begun, except in cases of sickness or dismission.

The following gentlemen reside in the institution:

Very Rev. Peter J. Verhœgen, *Super. of the Miss. of the S. J. in Mo. La. and Oh. and Pres. of the Fac.*
Rev. J. Van De Velde,
Rev. G. E. Carrell,
Rev. P. Mignard,
Rev. P. Verheyden,
Rev. J. B. Emig.

The number of students in the university at the close of the last academical year, was 160; 130 of whom were boarders.

ST. VINCENT'S MALE ACADEMY,

CAPE GIRARDEAU.

The course of instruction in this institution embraces those branches which are usually taught in English academies: as Orthography, Reading, Writing, Grammar, Arithmetic, Geography, the use of the Globes, History Ancient and Modern, Chronology, Rhetoric, Natural Philosophy; together with the Latin, Greek, French and Spanish languages.

TERMS:

For tuition in the lower branches, per quarter,			-	$4 00
Do.	do. higher branches,	do.	extra,	3 00
Do.	do. classics,	do.	do.	3 00
Do.	do. French and Spanish,	do.	do.	3 00

The following gentlemen are attached to the institution:

Rev. Hector Figari, C. M. *Principal.*
Rev. Michael Collins, C. M. } *Professors.*
Rev. Mr. Cercos, C. M. }
Mr. Mooney, *Assistant Teacher.*

SCHOOLS.

CATHOLIC DAY SCHOOL, at St. Charles, Mo. Michael Hoey, S. J. teacher; number of pupils, 50.

CATHOLIC DAY SCHOOL, at Old Mines, Washington Co. Mo.; number of scholars, 30.

CATHOLIC DAY SCHOOL, at Lasalle, Ill. under the supervision of the Rev. Blasius Raho; number of scholars, 40.

CATHOLIC DAY SCHOOL, at Cahokias, Ill. under the supervision of the Rev. Regis Loisel. Mr. O'Flynn, teacher; number of scholars, 30.

CONVENTS AND ACADEMIES FOR YOUNG LADIES.

CONVENT AND ACADEMY

Of the Ladies of the Sacred Heart.

ST. LOUIS, MO.

Mrs. Eleanor Gray, Superior.

TERMS:

Boarding, $120 per annum, payable in advance. No separate charge is made for tuition. Washing and mending, $12 per annum. Music, vocal and instrumental, $30 per annum. Articles necessary for the acquirement of other elegant ac-

complishments, are procured at the request and expense of the parents.

Quills, ink, paper and books, for the lower class, $6.

Do. do. do. do. higher, $10 per ann.

No deduction is made to the pupils for any absence unless occasioned by sickness.

The number of religious in this institution is 20; number of pupils, 56. Orphans educated and supported in the establishment, 30.

CONVENT AND FEMALE ACADEMY,

Of the Ladies of the Sacred Heart,

AT ST. FERDINAND,

Commonly called Florissant, about 15 miles from St. Louis. Price of boarding and tuition, $80 per year. Madam Philippine Duchesne, *Superior*. Number of religious, 5; of young ladies, boarders, 26; of externs, 30; of orphans, 1.

CONVENT AND FEMALE ACADEMY,

AT ST. CHARLES, MO.

Conducted by the ladies of the same religious order. Mrs. R. Hamilton, *Superiour*. Number of religious, 8; of young ladies, boarders, 28; of externs, 36.

ACADEMY of the Sacred Heart, at Sugar Creek, in the Indian Territory, established in July, 1840. In less than a month 50 Indian children attended the school.

Convent and Academy of the Sisters of Loretto.

BETHLEHEM, PERRY CO. MO.

Sister Barbara Clemens, Superior.

The rates of tuition will be $10 per annum for the common branches of an English education, including plain sewing; $5 a year more will be required if painting and embroidery be taught; $5 per annum extra for French, and $10 per annum extra, if the piano be taught.

Should any of the young ladies wish to board, they can be boarded at the house at $1 per week, but none will be received for less than three months. The washing and mending will, if required, be done for $10 per annum. The payment is required to be made half in advance. Parents will please to send bed and bedding with their children.

There are 11 religious, and 26 pupils in the institution.

CONVENT AND FEMALE ACADEMY, Of the Sisters of Loretto.

AT ST. GENEVIEVE, MO.

Sister Catharine Vallè, Superiour.

The number of Sisters in this institution is 9; of boarding pupils, 20; of day scholars, 65.

Convent and Academy of the Sisters of Loretto,

AT CAPE GIRARDEAU, MO.

Sister Benedicta Fenwick, Superiour.

There are seven religious and about thirty scholars in this institution.

St. Mary's Convent of the Sisters of Loretto,

AT PINE BLUFF, JEFFERSON CO. ARKANSAS.

Sister Mary Teresa Mattingly, Superiour.

There are seven religious, and thirty pupils in the institution.

CONVENT OF THE VISITATION,

AT KASKASKIA, ILL.

Sister Seraphina Wickham, Superiour.

The number of religious in this house is 18.

YOUNG LADIES' ACADEMY OF THE VISITATION,

AT KASKASKIA, ILL.

TERMS:

Board and tuition, per annum,	$125 00
Tuition alone for day scholars, do.	24 00
Paper, quills and ink, do.	4 00

EXTRA CHARGES.

French language, quarterly, per annum,	$5 00
Drawing, and Painting on Velvet, do.	5 00
Harp and its use, do.	16 00
Piano, do.	12 00
Guitar, do.	6 00
Medical attendance, do.	75
Mending of clothes if done at the institution, per annum,	1 00
Bed and bedding, unless furnished by the parents, do.	1 75

N. B. Boarders are requested to pay semi-annually, and day scholars quarterly in advance.

When in sickness extraordinary expenses are incurred, a bill of the same will be presented.

There are at present 70 pupils in the academy, 50 of whom are boarders. There are also 12 orphans in the house.

Convent and Female Academy of the Sisters of the Order of St. Joseph,

AT CAHOKIAS, ILL.

Sister Febronia Fontbonne, Superior.

The number of Sisters is 7; of boarders, 5; of day scholars, 27.

CONVENT AND FEMALE ACADEMY

And Deaf and Dumb Asylum of the Sisters of St. Joseph.

AT CARONDOLET, MO.

Sister Celestine, Superiour.

There are six Sisters in this institution, 75 day scholars, and 3 deaf and dumb girls.

CHARITABLE INSTITUTIONS.

ORPHAN ASYLUM AND DAY SCHOOL FOR BOYS,

AT ST. LOUIS, UNDER THE CHARGE OF FIVE SISTERS OF CHARITY.

Sister Mary Angela Hughes, Sister Servant.

The number of male orphans in the house is 62; of day scholars between 40 and 50.

HOSPITAL AT ST. LOUIS,

UNDER THE CARE OF TWELVE SISTERS.

Sister Rebecca, Sister Servant.

The number of patients in this establishment, is generally from one hundred to one hundred and twenty.

ORPHAN ASYLUM AT ST. LOUIS,

UNDER THE LADIES OF THE SACRED HEART.

Madam Harriet de Kersaint, Directress.

The number of female orphans in the house is thirty.

ORPHAN ASYLUMS at Bethlehem in Missouri, and Kaskaskia in Illinois. See above.

CATHOLIC MALE BENEVOLENT ASSOCIATION,

ST. LOUIS, MO.

The object of this society is to aid the funds of the Male Orphan Asylum.

LADIES' CATHOLIC ASSOCIATION

For Charitable Purposes.

ST. LOUIS, MO.

RECAPITULATION.

Churches,	56
Churches building,	9
Other stations, about	60
Clergymen on the mission,	50
Clergymen otherwise employed,	24
Ecclesiastical seminaries,	3
Clerical students,	37
Colleges for young men,	2
Academy for boys,	1
Female convents,	10
Academies for young ladies,	10
Schools,	5
Charitable institutions,	7

DIOCESS OF NEW ORLEANS.

THE Diocess of New Orleans, which embraces the State of Louisiana, was established in 1793. It is now governed by the Rt. Rev. Anthony Blanc, D. D.

CHURCHES AND CLERGY.

LOUISIANA.

Rt. Rev. Anthony Blanc, *Bishop*.
Very Rev. Stephen Rousselon, *Vic. Gen.*

New Orleans.

Cathedral of St. Louis—Rev. L. Moni, *Pastor*.
Rev. M. B. Anduze,
Rev. B. Permoli,
Rev. E. D'Hauw,
Rev. Ph. Ascensio,
} *Assists.*
Rev. A. Mascaroni, *Master of Ceremonies.*

St. Mary's, (bishop's residence,) Rev. C. Maenhaut, *Rector*.
Rev. V. Plunkett, *Assistant*.

St. Patrick's, Rev. J. J. Mullon.
St. Vincent of Paul's, Rev. N. Fort.
St. Anthony's, Rev. James Lesne.
St. Claude's Chapel, Very Rev. S. Rousselon.
Immaculate Conception, Rev. N. Fort.
Ursuline Church, Rev. Mr. Martin.
Hospital Chapel, Rev. E. D'Hauw.
Male Orphan Asylum, Rev. A. Mascaroni.

St. Bernard's, Terre aux bœufs—Rev. J. Caretta, who visits occasionally the parish of *Plaquemine*, where a church is to be built.

St. Charles', German Coast—Rev. A. De Angelis.

St. John the Baptist's—Bonnet Carré, P. O.—Rev. V. M. Mina, who attends also two stations.

St. Michael's—Bringier's, P. O.—Rev. F. Ladavière, *Rector*. Rev. C. Moracchini, *Assistant*. Two stations are attended from this place.

St. James—Bringier's, P. O.—Rev. F. C. B. De St. Aubin.

Ascension, Donaldsonville, P. O.—Rev. J. Bouillier, C. M. *Rector*. Rev. J. Masnou, C. M. *Assistant*. St. Ann's chapel and two other stations are attended from this place.

Assumption, Lafourche—P. O. Paincourtville—Rev. P. Llebaria, C. M. who attends two stations.

St. Elizabeth's, Paincourtville—Rev. P. Doutreluigne, who attends two stations.

St. Joseph's—P. O. Thibodeauxville—Rev. V. Jouannault. Two stations are attended from this place.

St. Peter's—P. O. New Iberia—Rev. J. Priour, who attends monthly the Church of the *Immaculate Conception* in the parish of St. Mary, and two other stations.

St. Martin, Attakapas—P. O. St. Martinsville.—Rev. M.

Berel, *Rector*. Rev. J. Billon, *Assistant*. The Chapel of Pontbrand is attended from this place.

St. John the Evangelist—P. O. Vermillionville—Rev. P. F. Beauprés, who attends four stations.

St. Landry's—P. O. Opelousas—Rev. V. Jamey.

St. Charles—P. O. Grand Coteau—Rev. T. De Theux, S. J.

St. Francis of Assissium—P. O. Nachitoches.—Rev. J. Giustiniani, C. M. *Rector*. Rev. R. Pascual, C. M. *Assistant*. Three other churches and two stations in the same parish are attended from this place.

St. Francis Xavier—P. O. Alexandria—Rev. R. Doogan, who attends two stations.

St. Paul's, Avoyelles—P. O. Marksville—Rev. N. Français.

St. Francis, *St. Mary's*, } P. O. Pointe Coupée.—Rev. J. Martin.

St. Joseph's—P. O. East Baton Rouge, *St. John's Plains*, *St. Mary Magdalen*, } Rev. J. Evrard.

St. John Baptist, West Baton Rouge—P. O. Baton Rouge—Rev. P. Jordan.

St. Gabriel's, Iberville—P. O. Iberville—Rev. Enn. Dupuy, who attends two stations.

St. Francis Xavier—P. O. Madisonville—Attended occasionally from New Orleans.

ECCLESIASTICAL AND LITERARY INSTITUTIONS, FOR YOUNG MEN.

Ecclesiastical Seminary of St. Vincent of Paul,

UNDER THE DIRECTION OF THE LAZARISTS,

In the Parish of Assumption, Lafourche.

Very Rev. B. Armengal, *Superiour*.
Rev. P. Chandy, *Procurator*.
Rev. P. Llebaria,
Rev. S. B. Escofier,
Rev. M. Mignard,
Rev. R. Tiernan, } *Directors*.

There are 12 seminarians, 4 of whom are in theology, and 3 will be ordained priests this year.

ST. CHARLES' COLLEGE,

GRAND COTEAU, OPELOUSAS.

The studies are divided into two courses, the *Classical* and the *Commercial*. The classical course comprises all the branches of a liberal education. The commercial differs in the exclusion of the learned languages.

Preparatory instructions will be given to those who are not sufficiently advanced to pursue either of these courses.

English, French and Spanish, form part of the ordinary studies of both courses. German and Italian, as well as Music and Drawing, are left to the option of the parents and charged to them apart.

TERMS:

The age of admission is from nine to fourteen years, unless for special reasons this rule be dispensed with by the president.

Students, the contagion of whose example there is reason to apprehend, will be immediately returned home. In such case, the balance of any sum paid in advance, will be refunded.

The price of boarding and tuition is $200 a year, payable, as well as the minor charges, half-yearly in advance.

The minor charges amount to $60 a year. In them are included:

Bed and mattress; washing and mending; the use of library, of maps and globes; paper, pens, ink; expenses for various means of emulation, encouragement and reward; physician's fees and fees of infirmary.

Class books are to be paid for separately, and the pupils find themselves in whatever may be necessary for the mending of their clothes.

Extra. For Drawing, $4 per month; for music, $8 per month.

The following are the officers and professors of the institution:

Rev. Th. Soller, *President.*
Rev. J. Abbadie, Rev. T. De Theux, Rev. T. Deleeuw, } *Directors.*
Rev. T. Walsh, Rev. H. Duranquet, Rev. J. B. Sautois, F. D'Hoop, T. Boudreaux, N. Mearu, } *Profs. and Superintendants.* (*Scholastics.*)
J. Chauvet, C. Alsberg, J. Morris, E. Barry, } *Coadjutors.*
P. J. Connelly, *Prof. of English Literature.*
Mr. Gregoir, *Drawing Master.*
Mr. Grimmer, Mr. Lafarque, } *Professors of Music.*

There are 70 boarders in the college.

CONVENTS AND FEMALE ACADEMIES.

URSULINE CONVENT.

This institution is situated two miles below New Orleans. There are twenty-seven religious and five novices in the convent. Madam St. Etienne Morin, *Superiour*. The following academy is under the charge of these ladies, who have also thirty-five orphans under their care.

YOUNG LADIES' ACADEMY,

Under the Direction of the Ursulines.

TWO MILES BELOW NEW ORLEANS.

TERMS:

Board and tuition, payable quarterly in advance,	$48 00
Day scholars, per month,	8 00

EXTRA CHARGES:

Stationary and the use of the Maps and Globes, per annum,	$4 00
The use of the bedstead for the whole time of the stay,	2 00
The use of the library for the whole time of the stay,	2 00
Washing, per month,	2 00
Drawing, including paper and pencils, per month,	4 50
Music, per month,	12 00
For the use of the musical instruments, per month,	1 00
Dancing,	6 00

There are 120 boarders in the academy.

CONVENT OF THE SACRED HEART,

AT ST. MICHAEL'S, PARISH OF ST. JAMES, ACADIA CO. LA.

There are 44 sisters and novices in this institution. 45 orphans are supported and educated in the house. Madam LOUISA LAROQUE, *Superiour*.

YOUNG LADIES' ACADEMY,

AT ST. MICHAEL'S, ACADIA CO. LA.

TERMS:

The board is $40 per quarter, payable in advance. In this are included bed and stationary. Washing, $9 per quarter. Music, Drawing and other Fine Arts are paid extra (and in advance.) No young ladies will be received for a shorter time than a year, and should a scholar be withdrawn by her

parents before the expiration of the quarter, no deduction can be expected except in cases of sickness. Should parents, in order to make their children acquainted with household economy, think proper to allow them a sum of money, for their private expenses, the scholars will, themselves, make and forward to their parents, every four months, a regular account of receipts and expenditures.

There are 150 boarders in the academy.

CONVENT OF THE SACRED HEART,

AT GRAND COTEAU, OPELOUSAS, LA.

In this institution there are twenty-six sisters. Madam Maria Cutts, *Superiour.*

YOUNG LADIES' ACADEMY,

AT GRAND COTEAU, LA.

TERMS:

The price of board is $40 a quarter, payable in advance. No deduction is made for a pupil withdrawn before the expiration of her quarter, except for urgent reasons. For the sake of uniformity, the cot, mattress and coverlet, will be furnished by the establishment. Postage, books, stationary, doctor's fees, medicines and washing, are charged to the parents. Books and stationary are $10 a year for the higher classes, and $6 a year for the lower classes. Washing, if done at the institution, is $6 a quarter.

The present number of boarders is 115.

Congregation of our Lady of Mount Carmel,

IN ST. CLAUDE ST., NEW ORLEANS.

Mother Theresa, Superiour.

There are 10 religious in this institution, who have two distinct schools, one for white, and the other for free colored girls—in each of them there are from 60 to 70 pupils.

CHARITABLE INSTITUTIONS.

Catholic Male Orphan Asylum, at New Orleans, which contains 88 orphans.

New Orleans Female Orphan Asylum, under the care of 7 Sisters of Charity. Sister Francis Regis, *Sister*

Servant. There are 130 orphans in this establishment. Connected with it is a day school which contains 26 children.

CHARITY HOSPITAL at New Orleans, under the charge of 15 Sisters of Charity. Sister REGINA SMITH, *Sister Servant.* The number of patients varies from 260 to 380.

ASYLUM for widows, in Morales street, New Orleans, which contains 20 persons.

RECAPITULATION.

Churches, - - - - - -	32
Chapels, - - - - - -	10
Other stations, from - - -	15 to 20
Clergymen on the mission, - - -	37
Clergymen otherwise employed, - -	13
Ecclesiastical seminary, - - -	1
Clerical students, - - - -	12
College for young men, - - -	1
Female religious institutions, - -	4
Female academies, - - - -	4
Charitable institutions, - - -	6
Catholic population, - - -	160,000

DIOCESS OF NATCHEZ.

THIS Diocess, which embraces the State of Mississippi, is under the charge of the Right Rev. John J. Chanche, D. D. who was consecrated in the Cathedral of Baltimore, on the 14th of March, 1841.

CHURCHES AND CLERGY.

MISSISSIPPI.

Natchez—The church in this place having been destroyed by fire several years ago, there is at present no Catholic church in the city.

Right Rev. J. J. Chanche, D. D.
Rev. J. Brogard.

Vicksburg—Rev. M. D. O'Reilly.

St. Louis and two other stations on the Gulph are visited from the diocesses of Mobile and New Orleans.

DIOCESS OF MOBILE.

THIS Diocess comprises the State of Alabama and the Territory of Florida, and is governed by the Right Rev. Michael Portier.

CHURCHES AND CLERGY.

ALABAMA.

Right Rev. M. Portier, D. D. *Bishop.*
Very Rev. John Bazin, *Vic. Gen.*

Mobile, Cathedral of the Immaculate Conception,
Rt. Rev. Michael Portier, D. D.
Rev. Gabriel Chalon,
Rev. James McGarahan,
Rev. Antonio Lima.

Springhill College, St. Joseph's—Very Rev. J. Bazin.

Summerville, Chapel of the Visitation.

Mount Vernon, St. Paul's—Visited by Rev. G. Chalon, who attends several other stations on both sides of Mobile bay.

Montgomery, St. Peter's, and other missions, attended by Rev. T. Moloney, of Georgia.

WEST FLORIDA.

Pensacola, St. Michael's—Rev. S. Guinand, who visits also *Berranco*, *Perdido Bay*, *Escombia Bay*, and *Black Water*.

St. Joseph's Bay, *Apalachicola*, and *Tallahasse*, are visited by Rev. G. Chalon.

EAST FLORIDA.

St. Augustine, St. Augustine's—Rev. C. Rampon. The Northern settlements of East Florida, as far as Jacksonville, inclusively, are visited by Rev. A. Doyle, of Georgia.

INSTITUTIONS.

COLLEGE OF SPRING HILL,

ALABAMA.

Under the direction of the Rt. Rev. Dr. Portier, Bishop of Mobile.

TERMS:

1st. The price of the scholastic year is fixed at two hundred and sixty dollars; one half payable semi-annually in advance.

2d. The equivalent for this sum includes the board of the pupils, their washing, mending, lodging, (with some few exceptions,) tuition, books, stationary, and whatever else appertains to their studies.

The following gentlemen are attached to the institution:

Very Rev. J. Bazin, *President.*
Rev. J. M. Portier, *Prefect of Studies.*
Rev. P. Hackett, *Professor.*

There are at present 70 boarders in the college.

ACADEMY FOR BOYS at St. Augustine, East Florida. The preparatory branches usually required to enter the colleges of this country, are well taught in this institution.

SCHOOL FOR BOYS, at Mobile, Alabama, under the patronage of the bishop.

CONVENT AND FEMALE ACADEMY

Of the Visitation of the B. V. Mary,

AT SUMMERVILLE, WITHIN THREE MILES OF MOBILE.

There are eleven sisters in the convent, and 20 boarders in the academy.

SEMINARY FOR YOUNG LADIES, Pensacola, West Florida, conducted by the ladies of the Retreat.

SCHOOL FOR GIRLS, at Mobile, under the patronage of the bishop.

ORPHAN ASYLUM,

AT MOBILE.

Under the direction of four Sisters of Charity. Sister MARTINA, *Sister Servant.*

RECAPITULATION.

Churches, - - - - - -	7
Stations, about - - - - -	23
Clergymen, - - - - - -	18
Literary institutions for young men, -	2
Female academies, - - - -	2
Female religious institutions, - -	2
Schools, - - - - - -	2
Orphan asylum, - - - - -	1

DIOCESS OF CHARLESTON.

THE Diocess of Charleston, which comprises North and South Carolina and Georgia, was established on the 12th of July, 1820. It is now under the charge of the Rt. Rev. John England.

CHURCHES AND CLERGY.

Rt. Rev. John England, D. D. *Bishop of Charleston.*
Very Rev. Richard S. Baker, *Vic. Gen.*
Rev. Timothy J. O'Sullivan, *Secretary.*

SOUTH CAROLINA.

Under the Patronage of St. John the Baptist.

Charleston, Cathedral of St. Finnbarr—V. Rev. R. S. Baker, *Pastor.*
Rev. T. J. O'Sullivan, *Assist.*

St. Mary's, (Annunciation,) Hassel st.—V. Rev. R. S. Baker, *Vicar;* Rev. Wm. Burke, *Assist.*

Charleston Neck, St. Patrick's—Rev. Patrick O'Neil, *Pastor.* Rev. Michael M'Grath, Rev. Patrick N. Lynch, are general assistants for the city and its vicinity. In the above churches on Sundays and holydays, the communion mass is at 7 A. M.; the high mass and sermon at 10½ A. M.; vespers at 3½ P. M. in winter, and at 4, or 4½ P. M. in summer; catechism for white children at 9 A. M., for colored children after vespers; daily mass at 7 A. M.

In summer, mass is generally supplied on Sundays at *Summerville,* about twenty-five miles distant on the railroad, and at *Sullivan's Island,* at the entrance of the harbor.

Colleton District, St. James. The pastor of St. Patrick's church, Charleston, visits the church of St. James, and four other stations in the districts of *Beaufort* and *Colleton,* four times a year. Due notice of the visits is previously given.

Columbia, Richland District, St. Peter's—Rev. Timothy Bermingham, *Pastor.* High mass, sermon and vespers on Sundays and holydays. Catechism at 9 o'clock, A. M.

The Rev. James Wallace occasionally assists the pastor of St. Peter's; visits the Catholics at *Newberry District,* thirty miles distant, thrice in the year; those of *Fairfield District* as often; those of *Lexington* as often; at *Orangeburg* more frequently; also the camps on the lines of railroad construction from Branchville to Columbia, in all six stations, some of them once in three weeks.

Sumter District, BVM. of the Assumption—Rev. J. F. Gifford, *Pastor*.—P. O. *Sumterville*.—Mass on Sundays at 10 o'clock. Attached to this is the district of *Kershaw*, for which a church is now being erected in the town of Camden. The pastor visits it monthly, and officiates in a private house.—Also the district of *Chesterfield*, the few Catholics of which are attended in Cheraw twice in the year. There is another station more to the south-east in Sumter District, making in all three stations.

The few Catholics in *Lancaster*, *Union*, *Chester*, *York* and *Spartanburg*, are occasionally visited by the Rev. T. J. Cronin, missionary for this region and the south-western region of North Carolina.

The station at *Aiken* and the church of St. Andrew at Barnwell, are visised, the former four times, the latter twice in the year, from Augusta, Geo. The station at *Edgefield* is also visited once or twice in the year from Augusta, and that at *Abbeville* twice in the year from Locust Grove, Geo.

NORTH CAROLINA.

Fayetteville, Cumberland Co. St. Patrick's, } Rev. Thos. Mur-
Raleigh, Wake Co. St. John the Baptist, } phy, *Vic. For. P.* who attends these places every other month. High mass, sermon and vespers. He attends also the station at *Halifax* two or three times in the year, and is assisted by Rev. P. MacGowan, who is stationed at Raleigh.

Washington, Beaufort Co. St. John the Evangelist's—Rev. Ed. Quigley, *Pastor*, who attends this place and *Newbern* every other month. At Newbern a church is now being built under the invocation of St. Paul the Apostle. The same clergyman visits the stations of *Edenton*, Chowan Co. *Plymouth*, Washington Co. and *Greenville*, Pitt Co.

The counties of *Lincoln*, *Rowan*, *Mecklenburg*, and the others west of the Yadkin river, together with a portion of South Carolina, are served by Rev. T. J. Cronin.

Wilmington, New Hanover Co.—Attended four or five times a year from Charleston.

GEORGIA.

Augusta, Richmond Co. Holy Trinity—Rev. John Barry, *Vic. For. Pastor*. Communion mass at 7 A. M.; high mass and sermon at 10½; vespers at 3½ P. M., on Sundays and holydays. Catechism on Saturdays. Several stations in South Carolina are visited from this place.

Savannah, Chatham Co. St. John the Baptist—Rev. Jeremiah F. O'Neil, *Pastor*. Communion mass at 7 A. M.; high mass and sermon at 10½; vespers at 3½ P. M. Catechism

at 9 A. M. A station at Cockspur Island at the entrance of the river, is attended from this place.

Locust Grove, Warren Co. BVM. of the Purification—Rev. P. Whelan, *Pastor*. Mass with sermon three Sundays in the month, at 10½ A. M. Catechism before mass.—P. O.

Double Wells, Talliaferro Co.—The stations belonging to this place are, *Washington*, Wilks Co. where a church is being built under the invocation of St. Patrick, and mass is celebrated one Sunday in the month; *Crawfordville*, Talliaferro Co.; *Athens*, Clark Co. and one in South Carolina.

Columbus, Muscogee Co. SS. Philip and James—Rev. Thos. Moloney, *Pastor*. Mass on Sundays and holydays at 10½ A. M.

Macon District, extending from Flint river on the west, to the eastern boundary of Baldwin and Washington counties, and north to the southern line of the counties of Fayette, Henry, Newton, Jasper, Putnam and Hancock, is attended by Rev. James Graham.

Cherokee District, in the north-western section of the State, comprising five or six stations, is visited by Rev. Gregory Duggan, *Missionary*.

South-Eastern District—Rev. Andrew Doyle, *Missionary*. He attends the stations at *St. Mary's*, Camden Co. *Jakyll Island* and *Brunswick*, Glynn Co. and *Darien*, Mackintosh Co.

ECCLESIASTICAL AND CLASSICAL INSTITUTIONS.

Seminary of St. John the Baptist,

CHARLESTON, SOUTH CAROLINA,

In which the small number of candidates necessary to sustain the missions of the diocess are educated. The present number of students is nine, who are taught by Very Rev. R. S. Baker and Rev. P. Lynch, and superintended by Rev. T. J. O'Sullivan.

SOCIETY OF ST. JOHN THE BAPTIST,

CHARLESTON, S. C.

The Society of St. John the Baptist is a voluntary association, which creates by subscriptions and donations a fund to aid in the education of candidates for orders, and for supplying very poor and extremely destitute missions. There are branches in Augusta, Savannah and Locust Grove.

Society of Ladies in Aid of the Seminary,

CHARLESTON, S. C.

This is an association of ladies, who contribute by subscription and labour, to supply and keep in repair the bedding and furniture of the seminary.

Asylum for Aged and Infirm Clergymen.

The clergymen of the diocess have by their own voluntary contributions created a small fund, for the basis, it is to be hoped, of a larger one; and which, it is to be expected, will be increased by the contributions of the laity, for supporting aged, infirm, or destitute clergymen.

DAY SCHOOL for boys, at Charleston, in which an extensive course of classical education is carefully taught. Rev. Michael Magrath, *Principal.*

CONVENTS AND FEMALE ACADEMIES.

Convent and Female Academy of the Ursulines,

CHARLESTON, S. C.

Rev. Mother Mary Borgia McCarthy, Superiour.
Mother Mary Francis Moloney, Assistant.

This community consists at present of five professed nuns, and has been incorporated by the Legislature of South Carolina.

They at present will receive only twenty boarders, and thirty day-pupils, which numbers are generally full.

CONVENT AND FEMALE ACADEMY Of the Sisters of Our Lady of Mercy,

CHARLESTON, S. C.

Sister Aloysius M'Kenna, Superiouress.

The present number of sisters is seventeen. They can accommodate twenty-five boarders and as many orphans. At present they have eighteen of the former and twelve of the latter. Their day-school has upwards of sixty pupils, and in the poor-school there is about half that number of scholars.

Children who are under eight years of age, pay for board and tuition $125 per annum, quarterly, in advance. In the day-school the terms are those which are usual in the city.

CHARITABLE AND RELIGIOUS INSTITUTIONS.

HOSPITAL

Of the Society of Working Men, Brotherhood of St. Marino, an association of upwards of one hundred respectable, well conducted mechanics and laborers, who support this hospital for their own benefit by stated contributions. This establishment is attended by the Sisters of Mercy.

Orphan Asylum, at the establishment of the Sisters of Mercy, in Charleston, which supports 12 orphans.

Free School for girls, conducted by the same sisters, in Charleston.

Free School for boys, at Charleston, in which 30 pupils are admitted.

Temperance Societies have been established at *Savannah*, *Augusta*, and in the districts of *Locust Grove* and *Macon*, and are attended with the happiest results. One-half of the congregation at *Savannah*, which numbers between eight and nine hundred Catholics, have taken the teetotal pledge.

RECAPITULATION.

Churches,	14
Churches building,	3
Other stations,	47
Clergymen on the mission,	20
Ecclesiastical institutions,	4
Clerical students,	9
Female religious institutions,	2
Female academies,	2
Charitable institutions,	4
Temperance societies,	4
Catholic population,	7,000

DIOCESS OF RICHMOND.

This Diocess, which comprises the State of Virginia, is governed by the Rt. Rev. Richard V. Whelan, D. D. who was consecrated in the Cathedral of Baltimore, on the 21st of March, 1841.

CHURCHES AND CLERGY.

VIRGINIA.

Richmond, Henrico Co.—St. Peter's—Rt. Rev. Richard V. Whelan, D. D., Rev. Timothy O'Brien.

Norfolk, Norfolk Co.—A new church is in process of erection. Divine service is performed every Sunday in a temporary building, by Rev. A. Hitselberger.

Portsmouth, Norfolk Co.—St. Paul's—Rev. W. Moriarty.

Wheeling, Ohio Co.—St. Mary's—Rev. J. Hoerner.

Martinsburg, Berkely Co.—St. John's—1st, 2d and 3d Sundays of the month—Rev. John O'Brien.

Harper's Ferry, Jefferson Co.—St. Peter's, } Rev. J. O'Brien.
Bath, Morgan Co.—St. Vincent's, }

The former place is attended on the 4th Sunday of the month, the latter on the 5th Sunday—and monthly on a week-day.

Winchester, ———. Vacant.

Petersburg, Dinwiddie Co.—Church unfinished—Attended from Richmond.

Lynchburg, Campbell Co.—Attended quarterly from Richmond.

Old Point Comfort—Attended from Norfolk and Portsmouth on the 4th Sunday of the month.

Waterford, ———. Visited occasionally from Frederick, Md.

Romney, Hampshire Co.—Attended from Cumberland, Md.

INSTITUTIONS.

ECCLESIASTICAL SEMINARY.

A site has been purchased for a seminary, which has not yet been opened. There are three students attached to the diocess in other seminaries, two of whom are in the class of theology. Eight or ten young men will be received into the new seminary, provided they present themselves to the bishop with good recommendations. As the state of the diocess calls loudly for an increase in the number of clergymen, and as the expenses attending the establishment of a seminary will press heavily upon the very limited number of Catholics in Virginia, an appeal is made to the liberality of the faithful in more favored states.

St. Vincent's Female Benevolent School.

MARTINSBURG, VA.

Under the charge of three Sisters of Charity. Sister BASILIA, *Directress*. The system of instruction embraces

Spelling, Reading, Writing, Grammar, Composition, Arithmetic, Geography, History, Philosophy, and Fancy Needle and Bead-work, and Tapestry.

TERMS:

Board, tuition, &c. per annum, - - - - -	$90 00
Materials for tapestry, if learned, - - -	5 00

Books and other materials charged as given.

FOR DAY SCHOLARS.

Entrance, per annum, for fuel, servants' wages, &c.	$2 00
Monthly advance for quills, ink, &c. - - -	12½
Tapestry, if learned, - - - - - - -	5 00
Materials, per annum, - - - - - -	5 00
Other Fancy work, if learned, - - - -	5 00

Number of pupils 40, of whom 18 are boarders.

ST. JOSEPH'S FEMALE ACADEMY,

RICHMOND, VA.

Under the charge of five Sisters of Charity. Sister JOSEPHINE, *Directress*. A large and handsome brick building has just been erected for the accommodation of a greater number of pupils. The course of studies in this institution embraces Orthography, Reading and Writing, Grammar, Composition, Ancient and Modern History, Geography, Practical and Rational Arithmetic, Botany, Natural Philosophy, Chemistry. Pupils are also taught Plain and Ornamental Needle-work, Tapestry, Embroidery, Artificial Flower or Shell-work, &c. &c. The government of the school is mild, but firm and regular. Pupils of every religious denomination are admitted into the institution; but no conversation on the subject of religion allowed at any time.

TERMS: SEMI-ANNUALLY IN ADVANCE.

Boarding, tuition, use of bed and bedding, and doctor's fees, per annum, - - - - -	$106 00

DAY SCHOLARS.

First Class—Embracing Orthography, Reading, Writing, Grammar, Arithmetic, per quarter, in advance, - - - - - - - - -	$4 00
Second Class—Ogthography, Reading, Writing, Grammar, Letter-Writing, History, Geography, Practical and Rational Arithmetic, - - -	5 00
Third Class—Orthography, Reading, Writing, Grammar, Ancient and Modern History, Geography, Practical and Rational Arithmetic, Composition, Botany, Natural Philosophy and Chemistry, - - - - - - - -	6 00

No charge for day scholars during the vacation.

EXTRA CHARGES.

Drawing and Painting,	$4 00
Painting on Velvet,	6 00
Chenille Embroidery,	3 00
Shell-work,	6 00
Artificial Flowers,	5 00
Stationary,	50
Fuel for the season,	1 00

Number of pupils 70, of whom 18 are boarders.

All letters addressed (post paid) to the Directress, or to REV. T. O'BRIEN.

ST. MARY'S FEMALE ACADEMY, in Norfolk, under the charge of four Sisters of Charity. Sister M. ALEXANDRINE, *Sister Servant*. The number of pupils is between 40 and 50.

ST. JOSEPH'S ORPHAN ASYLUM, in Richmond, attached to St. Joseph's Academy, contains 8 female orphans.

ST. MARY'S ASYLUM for female orphans, connected with St. Mary's school in Norfolk. There are 7 orphans in the establishment.

ST. VINCENT'S ASYLUM for girls, connected with the academy at Martinsburg.

THERE ARE SUNDAY-SCHOOLS attached to the churches in *Richmond, Norfolk, Portsmouth, Wheeling* and *Harper's Ferry*.

BENEVOLENT FUND SOCIETY, in Norfolk, for the support of indigent families. It continues to do much good.

TEMPERANCE SOCIETY at Harper's Ferry.

RECAPITULATION.

Churches,	8
Church building,	1
Stations occasionally visited,	5
Clergymen on the mission,	6
Female academies,	3
Charitable institutions,	4
Religious institutions,	6
Catholic population,	6,000

DIOCESS OF BARDSTOWN.

THE Diocess of Bardstown, which embraces the State of Kentucky, is now governed by the Rt. Rev. Benedict J. Flaget, who is assisted by the Rt. Rev. Guy J. Chabrat, Coadjutor.

CHURCHES AND CLERGY.

KENTUCKY.

Bardstown, Nelson Co. Cathedral of St. Joseph—Rev. J. M. Spalding, D. D. *Pastor*. He is assisted by the Rev. gentlemen of St. Joseph's College. Five other stations are visited by the pastor of the Cathedral.

St. Thomas' Church, Nelson Co.—Rev. A. A. Aud, who attends the church at *New Haven* and four stations.

Fairfield, Nelson Co. St. Michael's, } Rev. J. Elliott, who at-
Taylorsville, St. Benedict's, } tends two stations.

Nazareth, Nelson Co. St. Vincent of Paul—Rev. J. Haseltine.

Bullett Co. St. John the Baptist, once a month—Rev. J. Haseltine.

Louisville, St. Louis, Rt. Rev. Benedict J. Flaget, D. D.
Rt. Rev. Guy J. Chabrat, D. D. *Coadjutor*.
Very Rev. Ignatius A. Reynolds, *Vic. Gen.*
Rev. John McGill,
Rev. John Quinn,
Rev. John Bruyene.
German Church—Rev. Charles Blanc, *Pastor*.

Portland, near Louisville—Rev. N. Perché, who attends also *Clare's Creek Church*, and two other stations.

Grayson Co. St. Paul's,
St. Benedict's,
St. Augustine's,
Breckenridge Co. St. Anthony's, } Rev. A. Degauquier, who attends six stations.

Meade Co. St. Theresa's—Rev. Charles Coomes, who attends seventeen stations.

Hardensburgh, Breckenridge Co.
St. Romuald,
Davies' Co. St. Lawrence, } Rev. Joseph Adams.

Union Co. Sacred Heart, } Rev. E. J. Durbin and Rev. A.
St. Ambrose, } Hagan, who attend four distant
Graves Co. St. Jerome, } stations.

Marion Co. Holy Cross—Rev. Robert Byrn, who also attends St. Vincent's in Nelson Co. and five stations.

St. Charles', } Rev. Louis Petit,
Raywick and three stations, } S. J.
Lebanon, St. Augustine's, } Rev. D. A. Deparcq.
Holy Mary, }
Loretto, Conv. and Acad.—Rev. F. Fouché, S. J.

Adair Co. St. Bernard's, } Rev. D. A. Deparcq, who
Mercer Co. Danville, St. Patrick's, } attends also five stations.
Washington Co. St. Rose—Rev. J. T. Jarboe, O. S. D. who with the gentlemen of that order, attend five stations.

Scott Co. St. Pius',
Franklin Co. St. Patrick's, at Frankfort, } Rev. J. A. Drew, who attends five stations.
Covington, St. Mary's—Rev. S. H. Montgomery.
Lexington, St. Peter's, Fayette Co.—Rev. Edward M'Mahon.

ECCLESIASTICAL INSTITUTIONS.

DIOCESAN SEMINARY.

This seminary has been established in Marion Co. under the direction of the fathers of the Society of Jesus. At the Novitiate of the Society of Jesus, there are two priests, Rev. John Larkin and Rev. H. Deluynes, one scholastic and one lay-brother. Rev. Vitalis Giles, S. J. *Master of Novices.*

DOMINICAN CONVENT,

AT ST. ROSE, WASHINGTON COUNTY.

The following Rev. gentlemen reside in the institution: Rev. J. T. Jarboe, *Superiour;* Rev. S. L. Montgomery, Rev. J. V. Bullock, Rev. C. D. Bowling, Rev. A. O'Brien. The fathers attend five or six stations at seven or eight miles' distance from St. Rose.

COLLEGES FOR YOUNG MEN.

ST. JOSEPH'S COLLEGE,

BARDSTOWN, KY.

The branches actually taught, are the languages, viz: Latin, Greek, French, Spanish: Mathematics in all the branches; Latin and English versification, Rhetoric, including Composition and Elocution; Mental Philosophy, Natural Philosophy, including the Elements of Chemistry, Pneumatics, Electricity, &c. illustrated by experiments. The apparatus for Natural and Experimental Philosophy, is as complete as any in the Western country, and will be occasionally increased by new invoices from Europe. History and Geography, with the use of the maps and globes, are taught with peculiar attention.

TERMS:

Tuition	alone—in Reading, Writing, and Arithmetic, per annum, - - - - -	$20 00
Do.	in English Grammar, Geography, and Practical Surveying, - - - - -	30 00
Do.	in the languages and higher branches, -	50 00
Do.	including board, washing and mending, -	150 00

The expenses already incurred in procuring and importing the apparatus, and those to be incurred yearly, for the experiments, mending and replacing instruments, create a necessity of making a small extra charge of $10 per annum, for the class of Natural Philosophy.

The following are the names of the officers and professors of the college:

Rev. J. M. Lancaster, *Prest., and Professor of Mental and Moral Philosophy.*
Rev. R. A. Abel, *Vice President.*
Rev. F. Chambige, *Agent and Professor of Chemistry, and Natural Philosophy.*
Rev. W. E. Clark, *Prof. of Ancient Languages, and Spanish.*
Rev. Mr. Vitale, *Prof. of French.*
Rev. W. Coomes, *Chief Disciplinarian.*
Mr. Jno. T. Talbot, *Tutor.*
Mr. Jno. R. McAfee, Mr. Wm. Simms, jr. } *Profs. of English & Mathematics.*
Mr. Ferdinand Heumuller, *Prof. of Music.*
Mr. Patrick Ward, *Assist. in Preparatory.*
Mr. Robert A. Spalding, *Clerk.*
Mr. J. S. E. Norman, Mr. James Shehy, } *Prefects.*

ST. MARY'S COLLEGE,

NEAR LEBANON, MARION CO. KY.

The system of studies embraces all the branches commonly taught in other colleges. It is divided into two courses, the *Classical course* of four years, and the *English* or *Commercial course*, of three. There is, besides, a *Preparatory class*, in which the students, who cannot be admitted to either course, are taught Reading, Spelling, Writing, with the elements of English Grammar, Arithmetic, Geography and History.

The Academical year commences on the first Thursday of September, and terminates in the latter part of July, on a day appointed for the annual commencement. Students can enter at any time, but none are admitted for a shorter term than half of the academical year; nor is any deduction made on a quarter commenced, except in case of sickness or dismission. None are admitted as day scholars whose parents or guardians do not live in the neighborhood.

TERMS:

Board, tuition in both courses, and washing, per annum, payable half-yearly in advance, - - - -	$100
Bed and bedding, when furnished by the College, -	8
Use of the philosophical apparatus, - - - -	10

German, Spanish, Music, Drawing, Mineralogy, Geology, and Botany, are taught on moderate terms, according to the intention of Parents.

Books, Stationary, &c. can be furnished by the college at the current prices. No advances will be made by the institution for any article of clothing, or any similar expense, unless an equivalent sum be deposited in the hands of the Treasurer.

Rev. William S. Murphy, S. J. *President.*
Rev. Thomas Legouais, S. J.
Rev. Augustus Thebaud, S. J.
Rev. Francis X. Evremond, S. J.
Rev. Francis Fouche, S. J.
Rev. Henry Dumerle, S. J.
Rev. Lewis Petit, S. J.
Rev. Peter Lebreton, S. J.

There are, besides, three scholastics, and five lay brothers in the institution.

Average number of boarders, 110.

MOUNT MERINO SEMINARY,

On the Stage Road, ten miles from Brandenburg and fourteen miles from Hardensburg.

The course of instruction, embraces Spelling, Reading, Writing, Arithmetic, English Grammar and Geography, with the use of Globes, Book-keeping, Rhetoric and Declamation, History, the French language, the Greek and Latin Classics, Logic and mental Philosophy. Mathematics, Algebra, Geometry, Trigonometry, Surveying, Mensuration, Conic Sections and Astronomy, to which will be added soon, Civil Engineering and Lectures on Agriculture.

The year is divided into two sessions.

TERMS PER SESSION, IN ADVANCE.

Board, including washing, mending, fuel and lights,	$35
Tuition in the Preparatory Branches,	8
Tuition (with the above) in Surveying, Book-keeping and Rhetoric,	12
Tuition (with the above) in the languages, Mathematics and Philosophy,	15

Each boarder finds bed and bedding, or pays for them $3 per Session.

☞Agents at Brandenburg, *Messrs. Wathen & Co.*
" Louisville, *Messrs. Niven & Blancagniel,* and *James Green, Sr.*

☞On business, address to Brandenburg, (post paid,)
JOHN B. HUTCHINS, *President.*
REV. BENEDICT SPALDING, *Assistant.*

ACADEMY for boys at Louisville, containing 50 pupils.

CONVENTS AND ACADEMIES FOR YOUNG LADIES,

Conducted by the Sisters of Charity.

FEMALE ACADEMY OF NAZARETH,

BARDSTOWN, KENTUCKY.

THE TERMS ARE AS FOLLOWS:

Board, Washing and Tuition in the common branches, viz: Reading, Writing, Arithmetic, English Grammar and Geography; Plain Sewing, Marking and Needle-Work, per session, - - - - - $50 00

Board and Tuition in any or all of the following branches, viz: Embroidery, Drawing, Painting in water colors, History, Rhetoric, Botany and Philosophy, per session, - - - - - - - 57 00

Any of the common branches before mentioned, may be joined to the studies just named, without any additional charge.

EXTRA CHARGES:

For each language, French, Italian and Spanish per session, - - - - - - - - - $6 00

Lessons on the Harp, with the use of the instrument, per session, - - - - - - - - 30 00

Lessons on the Piano and Guitar, with the use of the instruments, each, per session, - - - - 12 00

Dancing, per quarter, - - - - - - - 10 00

Bed and bedding, when furnished by the institution, per session, - - - - - - - - 4 00

The use of books for any or all of the classes, maps, paper, quills, &c. &c., per session, - - - 3 00

Grecian Landscape Painting in imitation of oil-colors, the Mezzo-tinto and Polish water-colors, will be hereafter taught in the institution, and will make for a course of lessons, in each style, an extra charge of five dollars.

Payments are to be made in advance for each session.

A charge of two dollars per week will be made for students remaining in the academy during the vacation.

No boarder will be received for a shorter time than a session. There are two sessions in the year.

FEMALE SCHOOL OF ST. VINCENT OF PAUL,

NEAR MORGANFIELD, UNION CO. KENTUCKY.

THE TERMS ARE AS FOLLOWS:

Board and tuition in any or all of the following branches, viz: Reading, Writing, Arithmetic, English Grammar, Geography, History, Plain and Fancy Needle-work, Marking,

Lace-work, Bead-work, Drawing and Painting, $76 per annum, or $19 per quarter.

There is an extra charge for Music and the use of Piano of $24 per annum, or $6 per quarter.

There are 7 Sisters and 35 boarders in this academy.

ST. CATHARINE'S FEMALE ACADEMY,

LEXINGTON, KENTUCKY.

This institution is in a beautiful and healthy situation on North Mulberry street.

THE TERMS ARE AS FOLLOWS:

Boarding and tuition in the common branches, viz: Reading, Writing, Arithmetic, English Grammar and Geography; Plain Sewing, Marking and Needle-work, per quarter, - - - - - - - -	$30 00
Boarding and Tuition in any or all of the following branches, viz: Embroidery, Drawing and Painting; History, Rhetoric, Botany and Philosophy, per quarter, - - - - - - - - - -	33 00
There is an extra charge for the French language, of	5 00
There is also an extra charge for Music, and the use of Instruments, of - - - - - - - -	10 00
Bed and bedding, when furnished by the institution,	2 50

☞Payments are to be made quarterly in advance.

No boarder will be received for a shorter time than a quarter. No deduction will be made for absence, unless occasioned by sickness. The terms for the admission of externs will be made known on application to the conductors.

FEMALE ACADEMY at Louisville, under the care of five Sisters of Charity.

CONVENTS AND ACADEMIES,

Conducted by the Sisters of Loretto.

The mother-house of the Lorettines is at Loretto, where there are 45 sisters. The number of members in the community is 156.

LORETTO FEMALE ACADEMY,

The LORETTO FEMALE ACADEMY, is in Marion county, Ky. on the road from Bardstown to Lebanon, twelve miles from the former place.

TERMS:

Board and washing, per session, - - - -	$35 00
Tuition in Reading, Writing, English Grammar, Plain Sewing and Marking, per session, - - -	6 00

Tuition in Geography, with the use of Maps and Globes, Fancy Needle-work, Embroidery, Beading, Drawing and Painting, Rhetoric and History, Botany and Philosophy, an extra charge of - - 4 00

EXTRA CHARGES:

For Music and use of Pianos, per session, - - 15 00
For Music on the Guitar, with the use of instrument, 12 00
For Music on the Harp, with the use of instrument, 30 00
For the French or Spanish Language, - - - 5 00
For Dancing, per quarter, - - - - - 10 00
For Medicines and medical attendance, unless parents prefer to risk the expenses of sickness, - - 4 00

Payments are made semi-annually in advance.

No boarder is admitted for a shorter term than three months.

No deduction will be made for absence, unless occasioned by sickness.

Convent and Preparatory School of Gethsemani,

About twelve miles from Bardstown. The only branches taught are Reading, Writing, Arithmetic, English Grammar, Geography and Plain Sewing.

TERMS:

(Including board and tuition) per session, - $33 00
Extra for bedding, - - - - - - - 2 00

CONVENT AND ACADEMY of Bethlehem, near Elizabethtown, Ky.

CONVENT AND ACADEMY of Holy Mary, in Marion county, Kentucky.

ST. MAGDALEN'S CONVENT, near Springfield, Ky. There are 14 professed sisters in this institution, and three novices. They observe the rule of St. Dominic.

FEMALE ACADEMY OF ST. MAGDALEN'S,

NEAR SPRINGFIELD, KY.

THE TERMS ARE AS FOLLOWS:

Boarding and tuition in the common branches, per session, - - - - - - - - $30 00

EXTRA CHARGES.

For Grammar and Geography, per session, - - 2 00
Globes and use, and Astronomy, do. - - - 3 00
Lessons on the Guitar, do. - - - 6 00

Music and Use of Piano, per session, - -	10 00
Rhetoric, Philosophy, Chemistry and Botany, per session, - - - - - - - -	3 00
Fancy and Bead-work, per session, - - -	3 00
Embroidery, do. - - - - -	1 50
Painting and Drawing, do. - - - -	4 00
French, do. - - - - -	5 00
Bed and bedding, when furnished by the institution, per session, - - - - - - -	3 00

Payments must be made semi-annually in advance.

☞All communications respecting the academy, addressed to Rev. C. D. Bowling, *Superiour;* or to Mother Helen Wheeling, *St. Magdalen's, near Springfield, W. C. Ky.*, will be promptly attended to.

There are at present, 106 boarders in the academy.

School attached to the German church at Louisville, containing one hundred and twenty-five pupils.

LORETTO DEAF AND DUMB ASYLUM.

This institution for the mental and moral improvement of female children who are deaf and dumb, is under the direction of Miss Eulalia Flaget, who is assisted by Miss Antoinette Bernier, and Miss Louisa Jarrige.

TERMS:

For Board and tuition per annum, - - -	$100 00
For bed and bedding, if furnished by the institution, and for washing, - - - - - - -	12 00

ORPHAN ASYLUM AND INFIRMARY,

Under the care of Six Sisters of Charity.

AT LOUISVILLE, KY.

The number of orphans in the asylum is forty-two.

RECAPITULATION.

Churches and chapels, - - -	40
Other stations, - - - - -	70
Clergymen on the mission, - - -	26
Clergymen in various institutions, -	24
Ecclesiastical institutions, - - -	3
Colleges for young men, - - -	3
Female religious institutions, - -	3
Academies for young ladies, - -	10
Schools for boys, - - - -	2
Charitable institutions, - - -	2

DIOCESS OF NASHVILLE.

THIS Diocess comprises the State of Tennessee, and is under the charge of the Rt. Rev. Richard P. Miles, D. D. who was consecrated in the Cathedral of Bardstown, on the 16th of September, 1838.

CHURCHES AND CLERGY.

TENNESSEE.

Nashville, Cathedral of the Holy Rosary—
Rt. Rev. Richard P. Miles, D. D.
Very Rev. Joseph Stokes, *Vic. Gen.*

Memphis and *Fort Pickering*—Rev. Michael McAleer, who visits *Le Grange*, *Bolivar*, *Jackson*, and other stations in West-Tennessee.

Franklin, *Columbia*, *Shelbyville*, *Fayetteville* and *Winchester*—Attended by Rev. Joseph Ladoc Allemane, O. P. Several counties in East-Tennessee are attended by Rev. John Maguire and Rev. Francis Cubero, O. P. Missionaries for West-Tennessee—Rev. Nicholas Saville and Rev. Lewis Hoste.

INSTITUTIONS.

ST. JOSEPH'S THEOLOGICAL SEMINARY,

NASHVILLE, TENN.

In this seminary ecclesiastical students, designed for the missions of Tennessee, are taught Philosophy and Theology. It contains, at present, three students of Theology, under the direction of Very Rev. Joseph Stokes, V. G.

ACADEMY FOR BOYS,

NASHVILLE, TENN.

Attached to the seminary is an academy for boys, in which the ordinary branches of a liberal education are carefully taught; the moral and religious instruction of Catholic children attended to, and every facility afforded for the improvement of the mind and cultivation of virtue. The academy is conducted by the ecclesiastical students, and superintended by the superiour of the seminary.

RECAPITULATION.

Churches, - - - - - -	2
Other stations, - - - - -	50
Clergymen on the mission, - - -	8
Ecclesiastical seminary, - - -	1
Ecclesiastical students, - - -	3
Academy for boys, - - - -	1
Temperance societies, - - -	2

DIOCESS OF NEW YORK.

THE Diocess of New York, comprises the State of New York, and the Eastern part of the State of New Jersey. The Rt. Rev. John Dubois is bishop, and the Rt. Rev. John Hughes, *Coadjutor* and *Administrator*.

CHURCHES AND CLERGY.

NEW YORK.

New York City.

Cathedral of St. Patrick—Rt. Rev. John Dubois, D. D. *Bishop.*
Rt. Rev. John Hughes, D. D. *Coadj. and Admin.*
Rev. William Starrs.
Rev. John Laughlin.
Rev. John Conroy, who celebrates mass, and preaches every second Sunday in the chapel of the Bellevue Hospital.

St. Peter's Church—Very Rev. John Power, D. D.
Rev. Charles C. Pise, D. D.
Rev. J. T. Andrade.

St. Mary's—Rev. William Quarter.
Rev. Walter J. Quarter.
Rev. Dominick Teixchira.

St. James'—Rev. Andrew Byrne.
Rev. Miles Maxwell.
Rev. Mr. Terhykowich.

St. Joseph's—Rev. John McCloskey.
Rev. David Bacon.
Rev. Bernard Carraher.

Transfiguration Church—Very Rev. Felix Varela, D. D.
Rev. Bernard A. LLaneza.

St. Nicholas', (German,)—Rev. N. Balleis.

St. John Baptist's, (German,)—Rev. Zacharias Kunze.

Bloomingdale, St. John's—Rev. John Maginnis.
Harlaem, St. Paul's—Rev. Michael Curran.
Throg's Point, *Saw Pit*, } Attended from St. John's College, Rose Hill.
Brooklyn, St. James—Rev. Charles Smith.
St. Paul's—Rev. Nicholas O'Donnell.
Rev. James O'Donnell.
Williamsburgh, St. Mary's—Rev. James O'Donnell.
Holy Trinity, (German,)—Rev. John Raffeiner.
Flushing, Church not dedicated, *Astoria*, do. do. } Rev. Michael Curran.
Jamaica—Occasionally from Brooklyn.
Sing-Sing, Church not dedicated, *Yankers*, do. do. } Attended from St. John's College, Rose Hill.
Staten-Island, Church unfinished—Rev. Mr. Madranno.
Sagharbor, Church not dedicated—Rev. James O'Donnell.
Albany, St. Mary's—Rev. Joseph Schneller.
St. John's—Rev. J. Kelly.
East Troy, St. Peter's—Rev. John Shanahan.
Sandy Hill, Church not dedicated, *Lansingburgh*, do. do. *Waterford*, do. do. } Rev. Francis Coyle.
West Troy, Church not dedicated—Rev. James Quinn.
North Greenville, *Minerva*, *Buskirkbridge*, *Mechanicsville*, *Hoosicksfalls*, *Shahatacoque*, } Occasionally attended from Sandy Hill.
Utica, St. John's—Rev. Thomas Martin.
German Church, occasionally—Rev. Francis Guth.
Binghampton, Church not dedicated—Occ. att. from Utica.
Deerfield Church, *Little Falls*, } Rev. Joseph M. Burke, dwelling at Little Falls.
Newport Church—Attended from Little Falls.
Rochester, St. Patrick's—Rev. Bernard O'Reilly.
St. Joseph's, (German,)—Rev. Simon Senderl, O. S. L.
Rev. Joseph Prost, O. S. L.
Greece Church—Rev. Mr. Kelly.
Buffalo, St. Louis, (German,)—Rev. Alexander Pax.
(English,)—Rev. William Whelan.
Oswego—Rev. John Rogers.
Auburn, *Geneva*, } Churches not dedicated, } Rev. Patrick Bradley—dwelling at Auburn.
Eden Church—Rev. Nicholas Mertz.
Carthage, St. James, *Watertown*, Church not ded. *Brownsville*, } Rev. Philip Gillick—dwelling at Watertown, attends Brownsville occasionally.

Hogansburgh, St. Patrick's, three Sundays a month—Rev. James McDonagh.

Fort Covington, St. Mary's, *Malone*, St. Joseph's, *Messina*, St. Peter's, } Occasionally attended from Hogansburgh.

Java Church, *China*, } Occasionally attended from Buffalo.

Newburgh, Church not finished, *Cold Spring*, St. Mary's, *West Point*, } Rev. Patrick Duffy, dwelling at Newburgh.

Poughkeepsie, St. Peter's, two Sundays in the month; *Saugerties*, church not dedicated, once a month; *Roundout*, once a month—Rev John Smith, dwelling at Poughkeepsie.

Northwood Church—Rev. John Newman.

Lockport, St. John's, *Medina*, Church not dedicated, } Rev. P. Costello, dwelling at Lockport.

Albion, *Niagara Falls*, *Lewistown*, } Occasionally attended from Lockport.

Plattsburgh Church, *Kuseville*, } Alternately—Rev. N. Rooney, dwelling at Plattsburgh.

Rome, St. Peter's—First and third Sundays; *Verona*, St. Mary's, second and fourth Sundays—Rev. W. Beechan, dwelling at Rome.

Vienna, *Turin*, *Florence*, } Private chapels, occasionally attended from Rome.

Danville—Rev. S. Senderl of Rochester, occasionally.

Schenectady, St. John's—Rev. Patrick McCloskey.

Salina, Church not dedicated—Rev. Michael Heas.

Ogdensburgh Church—Rev. James Mackey.

Amsterdam Church, *Saratoga Church*, *Jonesville*, *Galway*, } Occasionally—Rev. P. McCloskey.

Syracuse Church, *Manlius*, *Pompey*, *Mexico*, } Occasionally, Rev. Michael Heas, of Salina.

Waddington Church—Occasionally from Ogdensburgh.

Hunter Church—Rev. Michael Gilbride.

Hudson—Occasionally from Hunter.

Cape Vincent Church, *French Creek*, *Leraysville*, } Rev. Francis Guth.

NEW JERSEY.

Newark, St. John's—Rev. Patrick Moran.
Patterson, St. John's—Rev. Philip O'Reilly.
Jersey City, St. Peter's—Rev. Hugh Mohan.
Belleville, St. Paul's—Rev. C. Byrne.
Madison, St. John's—Rev. Mr. Newell.
Perth Amboy—Rev. Mr. Madranno.
New Brunswick Church, *South Amboy*, *Somerville*, } Rev. Hugh McGuire.
Macoupin, Holy Trinity, (German,)—Rev. John Raffeiner.

INSTITUTIONS.

ECCLESIASTICAL SEMINARY AT ROSE HILL.

WESTCHESTER COUNTY, N. Y.

There are twenty students in the seminary, which is under the superintendence of Rev. Felix Vilanis, D. D.

ST. JOHN'S COLLEGE AT ROSE HILL,

WESTCHESTER COUNTY, N. Y.

This institution is now open for the reception of students. It is situated near the village of Fordham, in a most picturesque and healthy part of the county of Westchester, at a distance of about eleven miles from the city of New York, and three from Harlem. Enjoying all the advantages which are peculiar to the country—its pure invigorating air, its lively scenery, its retirement and peaceful quiet, so favorable to the formation and growth of studious habits; it is, at the same time, in such proximity to the city, as to be of easy and agreeable access at every season of the year. The New York and Harlem rail road passes immediately along the border of the College grounds and in front of the main building.

The site is elevated, and commands a fine prospect of the surrounding country. The College edifice is large, elegant and commodious. The grounds are extensive, in a high state of improvement, and affording every inducement as well as facility for healthful exercise.

The system of government will be mild and paternal—yet firm in enforcing the observance of established discipline. The utmost attention will be paid not only to the intellectual, but also to the *moral* education of the pupils. Their general deportment and manners, will be watched over with scrupu-

lous care. As to their domestic comfort, every thing which parental affection can desire will be found and supplied in the assiduous attentions and skilful management of the *Sisters of Charity*, to whom the charge of this important and highly responsible department is mainly confided. No student will be allowed to go beyond the college precincts unless accompanied by one of their Professors or Tutors. Those having parents resident in the city will, if such be the parents' wish, be allowed to visit them once in three months, but not oftener, except for special reasons, as it is in every way desirable that such visits should, during the college term, be as rare as possible.

The regular course of instruction will embrace the Hebrew, Greek, Latin, English and French languages; Poetry, Rhetoric, History, Mythology, Geography, Book-keeping, Arithmetic, Algebra, Mathematics, Moral and Natural Philosophy.

When it is the wish of parents or guardians that their sons or wards should be fitted for commercial pursuits, care will be taken to direct and adapt their studies accordingly.

The German, Italian and Spanish languages will be taught, if required, but together with Music, Drawing, and other similar accomplishments, will form extra charges.

The Collegiate year will commence on the first Monday of September, and terminate on the 15th of July—at which time there will be a public exhibition and distribution of premiums.

TERMS:

Board and tuition, washing, mending, use of bed and bedding, (which will be always furnished by the college,) $200 per annum—payable half-yearly in advance.

Physician's fees, $3—medicines will be charged at the apothecary's rate.

Books, Stationary, &c. will either be furnished by the college at the current prices, or may be procured by the parents or guardians residing in the city—no books will be allowed circulation among the students, which have not been previously submitted to the supervision and received the approval of either the President of the College, or of the Prefect of Studies.

Each student on entering, must be provided with three suits for summer, and three for winter; with at least six shirts, six pairs of stockings, six pocket-handkerchiefs, six towels, three pairs of shoes or boots, a hat, cloak or overcoat, a silver spoon and silver drinking cup marked with his name.

No advances will be made by the institution for articles of clothing or for any similar expense, unless an equivalent sum be deposited in the hands of the Treasurer of the College.

With regard to pocket money, it is desirable that parents should allow their children no more than a moderate portion,

and that this should be placed in the hands of the Treasurer, to be given as prudence may suggest or occasion require.

Students coming from any foreign part, or from a distance exceeding 500 miles, should have guardians appointed in or near the city, who will be responsible for the regular payment of bills as they become due, and be willing to receive the student in case of dismissal.

Semi-annual reports or bulletins will be sent to the parents or guardians, informing them of the progress, application, health, &c., of their wards or children.

The following are the officers and professors of the college:

Rev. John McCloskey, *President and Professor of Rhetoric and Belles Lettres.*

Rev. Ambrose Manahan, D. D., *Vice Prest. and Professor of Greek and Mathematics.*

Rev. Felix Vilanis, D. D., *Professor of Moral Philosophy and Hebrew.*

Rev. Edward O'Neil, A. B. *Treasurer, and Professor of Nat. Philosophy and Chemistry.*

Rev. Mr. Imbert, *Professor of French.*

Rev. Bernard A. Llaneza, *Professor of Spanish.*

Mr. John J. Conroy, A. M., *Professor of Latin.*

Mr. John Harley, A. M., *Prefect of Discipline and Professor of Book-keeping.*

Mr. Oertel, *Professor of German.*

Besides the above mentioned, there are six tutors, competent to assist in the various departments.

N. B. Letters will be directed, post paid, to

REV. JOHN M'CLOSKEY, *President.*

YOUNG LADIES' ACADEMY,

Under the direction of the Ladies of the Sacred Heart,

412 HOUSTON STREET, NEW YORK.

This institution unites to its plan of education every advantage that can be derived from a punctual and conscientious care bestowed on the pupils in every branch of science suitable to their sex. The most uninterrupted attention will be given to form the manners and principles of the young ladies, and to train them up to habits of order, neatness and industry.

The diet is good, wholesome and abundant. The health of the pupils is the object of constant solicitude. In sickness, they are affectionately attended to, and never are they left a moment beyond the reach of inspection.

TUITION:

The branches taught are: Reading, Writing and Grammar, both English and French, Arithmetic, History Ancient and

Modern, Chronology, Mythology, Polite Literature, Logic, Geography, Use of the Globes, Elements of Astronomy, Natural Philosophy, Chemistry, Botany, Domestic Economy, Plain and Fancy Needle-work, Embroidery; Marking, Lace-Work, &c.

The German, Italian and Spanish languages will be taught if desired; but together with Music, Drawing, Painting, &c. will form extra charges.

TERMS:

Board, per annum, payable half-yearly in advance, $250 00
Half-board, do. do. do. 125 00

Postage, Books, Stationary, Doctor's fees and washing, are charged to the parents.

No deduction will be made for a pupil withdrawn before the expiration of the quarter, except for cogent reasons.

DRESS AND FURNITURE.

No particular dress is required for every day, but on Sundays and Wednesdays, in summer, the young ladies will dress alternately in pink, blue, or white. In winter the uniform will be bottle-green merino. On entering, every one must bring, besides the four uniform dresses, 12 changes of linen, 12 pair of stockings, 12 pocket-handkerchiefs, 12 capes, (6 linen and 6 muslin,) 12 napkins, 12 towels, 3 pair of sheets, 2 pair of blankets, a large winter cape and cloak, 6 petticoats, or under-dresses, 6 night-wrappers, 6 night-caps, a white and a black plain bobinet veil, a sun-bonnet, a silver spoon and goblet, a knife and fork, a work-box, a dressing-box, combs, brushes, &c.

REMARKS:

All the young ladies in the institution are required to conform to the public worship of the house, but no undue influence is exercised over their religious principles.

A semi-annual report of the conduct, proficiency and health of the children, will be sent to their parents or guardians.

In order to avoid interruption in the classes, visits are confined to Wednesdays, and can only be made to pupils by their fathers, mothers, brothers, sisters, uncles, aunts, and such others as are formally authorized by the parents.

There will be a yearly vacation of four weeks, which the pupils may spend with their parents, or in the institution.

No boarder or half-boarder shall be received for a shorter time than 6 months.

All letters, directed to the pupils, must be post paid.

There are 10 religious, and 6 candidates; 30 pupils, 11 of whom are full boarders. Madam BATHILDA SALLION, *Superiour.*

St. Mary's Select School for Young Ladies,

NO. 415 GRAND STREET, NEW YORK.

Under the charge of five Sisters of Charity; Sister THECLA, *Sister Servant.*

TERMS PER QUARTER:

First class, - - - - - -	$3 50
Second class, - - - - -	5 50
Third class, - - - - -	7 00

EXTRA CHARGES:

Drawing and Painting, - - -	$5 00
Chenille Embroidery, - - -	5 00
Stationary, - - - - -	25
Fuel for the season, - - -	1 00

N. B. Quarter payable in advance. No charge for vacation.

ST. JOSEPH'S SCHOOL FOR YOUNG LADIES,

NO. 23 OLIVER STREET, NEW YORK.

Under the charge of six Sisters of Charity. Sister WILLIAM ANNA, *Sister Servant.*

COURSE OF INSTRUCTION AND TERMS:

First Class—Embraces, Orthography, Reading, Plain and Ornamental Writing, Arithmetic, Geometry, Grammar, Composition, History, Geography, with the use of the Globes, Astronomy, Rhetorick, Philosophy, Chemistry, Botany, and Delineation of Maps,- - - - - - - $8 50

Second Class—Orthography, Reading, Plain and Ornamental Writing, Arithmetic, Grammar, Composition, History, Geography, Philosophy, and Botany. - - - - - - - - $6 50

Third Class—Orthography, Reading, Writing, Arithmetic, Composition, Grammar, Geography and History, - - - - - - - - $5 50

Fourth Class—Orthography, Reading and Writing, $3 50

ST. PETER'S SELECT MALE INFANT SCHOOL, attached to St. Peter's Church, Barclay street, New York, under the charge of the Sisters of Charity. No child is received under the age of three, nor over nine years.

Terms, per quarter, in first class, for Orthography, Reading, Writing, Grammar, History, Geography, and Arithmetic, $6 00; in second class, for Orthography, Reading, and Tables, $4 00; fuel, per season, $1 00; the quarter consists of 12 weeks. No charge for vacation.

CHARITABLE INSTITUTIONS.

ROMAN CATHOLIC ASYLUM, in New York city, under the charge of 13 Sisters of Charity. Sister Elizabeth, *Sister Servant.* The number of orphans in this institution is 200.

ROMAN CATHOLIC HALF-ORPHAN ASYLUM, in New York city, under the charge of 5 Sisters of Charity. Sister Lucy Ignatius, *Sister Servant.* There are upwards of 90 orphans in the house.

ST. PATRICK'S FREE SCHOOL in new York city, containing from 800 to 1,000 children. The boys are taught by male teachers, and the girls by 3 Sisters of Charity, in separate apartments. Sister Mary Teresa, *Sister Servant.*

ST. PETER'S FREE SCHOOL in New York city, containing from 500 to 700 children. The boys are taught by male teachers, and the girls in distinct apartments, by 4 Sisters of Charity. Sister Mary Jerome, *Sister Servant.*

ST. JAMES' FREE SCHOOL in New York city, containing about the same number of children, who are taught in the same way. Two Sisters of Charity are employed in the School. Sister Ann Louise, *Sister Servant.*

ST. JOSEPH'S FREE SCHOOL in New York city, containing about 500 children.

FREE SCHOOL attached to Transfiguration church, containing 400 children.

ST. NICHOLAS' GERMAN FREE SCHOOL, in which there are between 80 and 100 German children.

ST. MARY'S ORPHAN ASYLUM in Brooklyn, under the charge of 4 Sisters of Charity. It contains 18 orphans.

ST. JAMES' FREE SCHOOL in Brooklyn, containing from 200 to 400 children. The boys are taught by male teachers, and the girls by 3 Sisters of Charity. Sister Ursula, *Sister Servant.*

ST. PAUL'S FREE SCHOOL in Brooklyn, containing about 150 children, who are instructed by male teachers.

ST. JOSEPH'S ORPHAN ASYLUM and FREE SCHOOL in Albany, under the charge of 5 Sisters of Charity. Sister Mary De Sales, *Sister Servant.* It contains 25 orphans, and from 180 to 200 pupils. The boys are taught by a male instructor.

ST. JOHN'S FEMALE ORPHAN ASYLUM and FREE SCHOOL in Utica, conducted by 4 Sisters of Charity. Sister Sebastian, *Sister Servant.* There are 13 orphans, and about 90 pupils in the institution.

CATHOLIC TEMPERANCE SOCIETIES were established in the city of New York, February 9th, 1840; at Albany in May; at Troy, August 2d; at Utica, August 9th; at Schenectady, August 23d; at Rome, September 13th, also, at Rochester, Hogansburg, Brooklyn, Williamsburg and other places.

RECAPITULATION.

Churches,	71
Chapels,	7
Stations occasionally visited,	48
Clergymen on the mission,	61
Clergymen otherwise employed,	5
Ecclesiastical seminary,	1
Clerical students,	20
College for young men,	1
Female academies,	3
Institutions under the Sisters of Charity,	12
Orphan asylums,	5
Orphans supported and educated,	346
Temperance associations,	20
Catholic population,	190,000

A LIST OF THE

CATHOLIC CLERGYMEN

IN THE UNITED STATES.

Arch-diocess of Baltimore.

Most Rev. Samuel Eccleston, D. D.

Rev. Bayer, Benedict
Barber, Samuel
Borgna, Philip
Carbery, Joseph
Carey, John B.
Corry, Patrick
Coskery, Henry B.
Curley, James
Czvitkovicz, Alexander
Damphoux, Edward
Debarth, Lewis
Deluol, Lewis R.
Devos, Peter J.
Dietz, Roger
Dolan, James
Donelan, John P.
Dubuisson, Stephen
Dzierozinski, Francis
Elder, Alexius J.
Enders, ——
Fenwick, George
Fey, Joseph
Flaut, George
Fredet, Peter
Gabaria, Stephen
Gallagher, Michael
Gildea, John B.
Griffin, Hugh
Grivel, Fidelis
Guth, Michael
Havermans, Peter
Hickey, John
Jamison, Francis B.
Joubert, James H.
King, George
Knight, Edward
Rev. Kroes, Peter P.
Leavy, Patrick
Lilly, Thomas
L'homme, Francis
Lucas, James
Matthews, William
McCaffrey, John
McCaffrey, Thomas
McCarthy, Edward
McCloskey, John
McColgan, Edward
McElroy, John
Moore, James
Mudd, Aloysius
Mulledy, Samuel
Myers, Henry
Obermeyer, L.
O'Flannigan, Peter
Piot, Sylvester B.
Powers, James
Randanne, John B.
Raymond, Gilbert
Reid, James
Rey, Anthony
Roloff, Francis
Rumpler, Gabriel
Ryder, James
Sanders, Matthew
Schreiber, Peter S.
Vanhorsigh, Joseph
Vérot, Augustin
Vespré, Francis
White, Charles I.
Woodley, Robert D.
Xaupi, Honoratus X.
Young, Benjamin
Zocchi, Nicholas

Total 74.

Diocess of Philadelphia.

Right Rev. Henry Conwell, D. D.
Right Rev. Francis P. Kenrick, D. D. *Coadjutor and Administrator.*
Rev. Allig, M.
Balfe, Joseph
Balli, Augustin
Barbelin, Felix J.
Barber, Virgil
Barron, Edward
Borgess, Otho
Bradley, James
Beschter, John W.
Burke, Thomas
Cantwell, ——
Carter, Charles J.
Cody, Joseph
Coombs, Ignatius
Dean, Joseph F.
Devitt, Daniel
Donahoe, Terence J.
Donahoe, Patrick
Dougherty, Michael
Dunn, John P.
Fitzsimmons, Henry
Gallagher, Hugh
Gallagher, Michael
Gartland, Francis X.
Garland, Edward F.
Gibbs, Andrew
Gibson, M. W.
Gilligan, John
Heyden, Thomas
Karteyvels, Lewis
Keenan, Bernard
Kendeler, Francis H.
Kyle, Thomas
Lekeu, Matthew
Loughran, William
Lemke, Peter
Maher, Pierce
Magorien, Daniel
Maller, Mariano
Marshall, Francis X.
Moloney, James
McGirr, Terence
Rev. McCabe, Bernard
Miller, James
Moriarty, P. E.
Mulholland, David
Nugent, Patrick
O'Connor, Michael
O'Dwyer, John
O'Reilly, John V.
Penco, Anthony
Prendergast, Patrick
Rafferty, Patrick
Rattigan, P.
Reilly, Patrick
Sacchi, Philip A.
Sheridan, ——
Sourin, Edward
Steinbacher, Peter
Steinbacher, Nicholas
Stillinger, Jacob A.
Tschackert, Peter

Total, 64.

Diocess of New York.

Rt. Rev. John Dubois, D. D.
Rt. Rev. John Hughes, D. D. *Coadj. and Admin.*
Rev. Andrade, Jeseph T.
Balleis, N.
Bacon, D.
Byrne, Andrew
Bradley, P.
Beecham, William
Burke, Joseph M.
Conroy, John J.
Carraher, B.
Costello, Patrick
Coyle, Francis
Curran, Michael
Cummiskey, James
Duffy, Patrick
Gilbride, Michael
Gillick, Philip
Guth, Francis
Heas, Michael
Imbert, ——
Kelly, John
Kunze, Zachariah
Laughlin, John

Rev. Llaneza, Bernard A.
Levins, Thomas C.
Madranno, ——
Manahan, Ambrose
Martin, Thomas
Mertz, Nicholas
McCloskey, John
McCloskey, Patrick
McDonagh, John
Maginnis, John
Maguire, Hugh
Mohan, Hugh
Moran, Patrick
Maxwell, Miles
Mackey, James
Newman, John
Newell, ——
O'Donnell, Nicholas
O'Donnell, James
O'Reilly, Bernard
O'Reilly, Philip
O'Neil, Edward
Pax, Alexander
Pise, Charles C.
Power, John
Prost, Joseph
Quarter, William
Quarter, Walter J.
Quinn, James
Raffeiner, John
Rogers, John
Rooney, N.
Senderl, Simon
Shanahan, John
Schneller, Joseph
Smith, Charles
Smith, John
Starrs, William
Teixchira, Dominick
Terhykowich, ——
Varela, Felix
Vilanis, Felix
Whelan, W.

Total, 67.

Diocess of Boston.

Rt. Rev. Benedict Fenwick, D. D.

Rev. Brady, John
Brady, John D.
Byrne, Patrick
Conway, James
Corry, John
Daly, John B.
Desmilliers, M.
Fitton, James
Fitzsimmons, Terence
Fitzpatrick, John
Flood, Patrick,
Hardy, Richard
Kanavan, Patrick
Lynch, Thomas
Lynch, Michael
McDermott, James
McMahon, J. B.
Murphy, Edward
O'Beirne, John
O'Beirne, Patrick
O'Callaghan, Jeremiah
O'Flagherty, Thomas
O'Reilly, James
O'Sullivan, Thomas
Ryan, Dennis
Smyth, James
Strain, James
Tyler, William
Wiley, William
Williamson, Adolphus

Total, 31.

Diocess of Detroit.

Rt. Rev. Frederick Rézé, D.D.
Rt. Rev. Peter P. Lefevre, D.D. *Coadj.*

Rev. Badin, Francis V.
Baraga, F.
Boheme, ——
Bonduel, Floriment
Bowens, ——
Carabin, ——
Cullen, ——
Kelly, P.
Kopp, ——
Kundig, Martin
Pierz, ——
Santilli, ——

Rev. Vandenbrock, Theodore
Vizosky, ——
Warlop, ——
Total 17.

Diocess of Cincinnati.

Right Rev. John B. Purcell, D. D.
Rev. Anderson, P. A.
Butler, Thomas R.
Cheymol, William
Clarkson, J. H.
Collins, Edward T.
Conlan, James
De Gœsbriand, Louis
Elet, J. A.
Gacon, Claude
Gleizal, J. L.
Henni, John
Hammer, Francis
Hertzog, ——
Horstman, J. M.
Huber, Francis F.
Juncker, H. D.
Lamy, John
Machebœuf, ——
McCaffrey, James
McNamee, Joseph
McLaughlin, Peter
Montgomery, C. P.
Navarron, Louis
Newman, John
Olivetti, Michael
O'Meally, Joseph
Pin, Aloysius
Pozzo, H.
Purcell, Edward
Rappe, Amedeus
Shorb, Basil
Thienpont, Emanuel
Tschenhens, F. X.
Wilson, George J.
Wurtz, Mathias
Young, Nicholas D.
Young, Joshua M.
Total, 38.

Diocess of Vincennes.

Rt. Rev. Celestin De la Hailandière, D. D.
Rev. Bacquelin, Vincent
Bellier, John P.
Benoit, Julian
Bernier, A.
Bessonies, Augustus
Buteux, Stanislaus
Chartier, Stephen
Chassé, John B.
Clarke, Michael
Corbe, John
Delaune, Julian
Deydier, Anthony
Ducoudray, Louis
De St. Palais, Maurice
Dupontavice, Hippolyte
Ferneding, Joseph
Fischer, Francis
François, Claudius
Guéguen, John
Hamion, Joseph
Kundeck, Joseph
Lalumiere, Simon
Martin, Augustus
Masquelet, F. M.
Müller, Louis
Neyron, Louis
O'Rourke, Michael
Oppermann, Charles
Parret, Anthony
Schniederjans, Conrad
Shawe, Michael
Sorin, L.
Weinzœpflen, Romain
Total, 34.

Diocess of Dubuque.

Rt. Rev. Mathias Loras, D. D.
Rev. Causse, James
Crétin, Joseph
Galtier, P.
Mazzuchelli, S.
Pelamourgues, A.
Petiot R.
Perraudin, John
Ravoux, L. Total, 9.

Diocess of St. Louis.
Rt. Rev. Joseph Rosati, D. D.
Rt. Rev. Peter R. Kenrick, D. D. *Coadj.*
Rev. Aelen, Gerard H.
Amat, M.
Boglioli, Charles
Brands, John
Brickwedde, Augustus
Burlando, Francis
Buschotts, James G.
Carrell, George
Calvo, Michael
Cellini, Francis
Cercos, M.
Collins, Michael
Conway, Timothy
Cotter, John
Dahmen, F. X.
Desmets, Peter
De Marchi, Joseph
Domenach, Michael
Devos, P.
Eisvogels, Anthony
Ellate, John
Emig, John P.
Figari, Hector
Fontbonne, James
Fischer, John P.
Fortmann, Henry
Gandolpho, Hippolytus
Hamilton, George
Heim, Ambrose
Healy, John
Helias, Ferdinand
Hoecken, Christian
Kenny, John
Lefranc, John
Loisel, Regis
Lutz, Joseph Anthony
Meinkman, Henry
Meyer, Charles
Mengarini, Gregory
Mignard, P.
Ostlangenberg, G. H.
Paquin, Joseph
Parodi, Aloysius
Paris, Augustus
Rev. Point, Nicholas
Raho, J. B.
Renaud, Joseph
Richardbole, Joseph
Roadta, Aloysius
Roux, Benedict
Robert, John B.
Rolando, Bartholomew
Rolando, James
Saulnier, Edmund
Schoenmakers, Jno.
Smedts, John B.
Soutier, ——
St. Cyr, Irenæus
Stalhe, N.
Timon, John
Tornatore, Jno. B.
Tucker, Louis
Tucker, Hilary
Vanassche, Judocus
Van Cloostere, Vitalis
Vandevelde, James
Van Mierlo, Henry
Verhaegen, P.
Verheyden, Peter
Verreydt, Felix
Walters, Cornelius W.
Wiseman, J. Total, 74.

Diocess of New Orleans.
Rt. Rev. Anthony Blanc, D. D.
Rev. Anduze, M. B.
Armengal, B.
Alabau, J.
Abbadie, Fr.
Ascensio, Ph.
Billon, L.
Bouillier, J.
Beaupré, P. F.
Brogard, J.
Berel, M.
Careta, J.
Chandy, P.
De Angelis, A.
Deleeuw, Theod.
De Theux, Theod.
D'Hauw, E.
Doogan, R.

Rev. Doutreluigne, P.
Dupuy, Enn.
Duranquet, H.
Escoffier, J. B.
Evrard, J.
Fort, N.
Français, N.
Giustiniani, Jos.
Jamey, V.
Jordan, V.
Jouannault, V.
Ladaviere, P.
Llebaria, P.
Lesnes, J.
Maenhaut, C.
Martin, J.
Martin, Aug.
Mascaroni, A.
Masnou, J.
Mignard, J.
Mina, V. M.
Moni, Al.
Moracchini, D.
Mullon, J. J.
Permoli, B.
Pascual, R.
Priour, J.
Rousselon, S.
Soller, J.
Sautois, J. B.
St. Aubin, C. F.
Walsh, J.

Total, 50.

Diocess of Natchez.

Rt. Rev. John J. Chanche, D.D.
Rev. O'Reilly, M. D.

Total, 2.

Diocess of Mobile.

Rt. Rev. Michael Portier, D.D.
Rev. Bach, D. F.
Bazin, John
Chalon, Gabriel
Cessant, ——
Guinand, Symphorian
Hackett, Patrick
Lima, Antonio
Rev. McGarahan, James
Parodies, ——
Portier, J. M.
Rampon, C.
Saintyves, ——
and five others.

Total, 18.

Diocess of Charleston.

Rt. Rev. Jno. England, D. D.
Rev. Baker, Richard S.
Barry, John
Bermingham, Timothy
Burke, William
Cronin, Timothy J.
Doyle, Andrew
Duggin, Gregory
Gifford, J.
Graham, James
Lynch, Patrick N.
Magrath, Michael
McGowan, Patrick
Moloney, Thomas
Murphy, Thomas
O'Neil, Jeremiah F.
O'Neil, Patrick
Quigley, Edward
Wallace, James
Whelan, Peter

Total, 20.

Diocess of Richmond.

Rt. Rev. Rd. V. Whelan, D. D.
Rev. Hœrner, James
Hitselberger, Alexander
Moriarty, Walter
O'Brien, Timothy
O'Brien, John

Total, 6.

Diocess of Bardstown.

Rt. Rev. Benedict J. Flaget, D. D.
Rt. Rev. Guy J. Chabrat, D. D. *Coadjutor.*
Rev. Abel, Robert
Adams, Joseph
Aud, A. A.

Rev. Badin, Stephen T.
Blank, Charles
Bowling, Charles D.
Bullock, J. V.
Bruyene, John
Byrne, Robert
Chazelle, Peter
Chambige, Francis
Clark, W. E.
Coomes, Linus
Coomes, Walter S.
Coomes, Charles
Deluynes, H.
Deparcq, David
Degauquier, A.
Drew, J. A.
Dumerle, Henry
Durbin, Elisha
Elliott, James
Evremond, Francis X.
Fouché, Francis
Giles, Vital
Hagan, A.
Haseltine, Joseph
Hutchins, John
Jarboe, J. T.
Lancaster, James M.
Larkin, John
Lebreton, Peter
Rev. Legouais, Thomas
McMahon, Edward
Montgomery, S.
Montgomery, Stephen
McGill, John
Murphy, William
O'Brien, A.
Petit, Lewis
Percher, Napoleon
Quinn, John
Reynolds, Ignatius A.
Rogers, Joseph
Spalding, Martin J.
Spalding, Benedict T.
Thebaud, Augustus
Vitale, ——

Total, 50.

Diocess of Nashville.

Rt. Rev. Rd. P. Miles, D. D.
Rev. Alemany, Joseph S.
Cubero, F.
Hoste, Lewis
Maguire, John
McAleer, Michael
Stokes, Joseph
Savelli, Nicholas

Total, 8.

Grand Total, 562.

OBITUARY.

November 6, 1840.—Rev. Victor Paillasson, S. J. died at St. Charles' College, Grand Coteau, La. aged 40 years.

Nov. 10, 1840.—Rev. William O. C. Morgan, departed this life at Lexington, Ky. The deceased was a native of the city of Dublin, Ireland—had but lately received ordination, and was attached to the diocess of Nashville. He bore his protracted illness with heroic fortitude, edifying all who were in attendance. His faith shone out in every circumstance of his painful illness; and he expired with a smile upon his countenance. Mr. Morgan was a convert to the Catholic faith; and in becoming a Catholic he had incurred the displeasure of his parents, who, in consequence, dissolved all connection with him. Thus discarded at home, he came to this country; but before he died, he addressed a very affectionate letter to his mother, exhorting her—as his last request—to inquire seriously into the Catholic Faith. His humility was especially admirable. He viewed himself as the greatest of sinners, while he reposed an unbounded confidence in the tender mercies of his Saviour. He earnestly requested that nothing might be said in his praise after his death; and that it should simply be announced that he died a penitent, with an entire confidence in the merits of Christ. His funeral was numerously attended; and a discourse was delivered on the occasion. by Rev. M. J. Spalding, who had kindly befriended and assisted him to the last.

Nov. 14, 1840.—Rev. Felix Loperena, Pastor of St. Anthony's church, in New Orleans, died in that city, aged 60 years.

On the same day, Sister Ann (Gruber,) of St. Joseph's community, Emmitsburg, died at Pittsburg.

December 5, 1840.—Rev. Francis Ferrall, Pastor of St. John's church, Utica, N. Y., died in that city, in the 29th year of his age. Early in October he was attacked with a spitting of blood, which terminated in consumption. Since his reception into that Diocess, which was about three years ago—the Rev. Mr. Ferrall labored with zeal and effect in the vineyard of his heavenly Master; he enjoyed the confidence of his bishop, the affection of his brethren of the clergy; while the tears and lamentations of the flock committed to his pastoral care, can best tell the loss sustained by his death. The Rev. Mr. Ferrall, was a native of the county Longford, Ireland, and about ten years in this country.

December 18, 1840.—Sister Francis Xavier (Love,) of St. Joseph's community, Emmitsburg, died at St. Louis Hospital, Mo.

December 16, 1840.—Sister Delphina (Fitzgerald,) died at the Convent of the Visitation, Georgetown, D. C.

January 21, 1841.—Sister JOANNA (SMITH,) died at St. Joseph's, near Emmitsburg, Md.

January 25, 1841.—Mr. J. BRODERICK, scholastic of the Congregation of the Missions, died at the college of the Barrens, Mo. aged 21 years.

January 29, 1841.—Rev. DONATIAN OLIVIER died at the seminary of the Barrens, Perry county, Mo. at the advanced age of 95 years. This venerable man was the oldest missionary in the valley of the Mississippi, and for a long time the only priest in a section of country where there are now one hundred. Compelled, by that dreadful revolution which sent to our shores so many estimable clergymen, to leave his native country, he sought an asylum in Spain, but shortly after came to the United States. He attended for many years the congregations of Prairie du Rocher and Kaskaskias in the state of Illinois. Worn down by age and his fatiguing missions, he retired about 13 years ago to the seminary of the Barrens, to pass the remainder of his days in retirement and in preparation for death. He there edified all around him by his exalted and unalterable piety. To the young aspirants of the sanctuary, he was the model of the holy priest, evincing by his cheerful resignation under every privation and suffering, that his divine master was the only *exceeding great reward* for which he sighed. For three or four years previously to his death he had been deprived of his sight; but notwithstanding this affliction, he continued during the most of that period to offer up the holy sacrifice of mass with a truly edifying devotion. During his illness, which was produced by a severe cold, he was assiduous in his accustomed devotions, until he breathed his last in a sweet and holy calm, realizing, to those who witnessed the event, the truth of the inspired sentence, *Precious in the sight of the Lord is the death of the saints.*

February, 1841.—Sister ANN MARIA (JENKINS,) died at the Convent of the Visitation, Georgetown, D. C.

February 27, 1841.—Rev. NICHOLAS KERNY, pastor of St. Patrick's Church, Baltimore, Md. died in that city at the age of 54 years.

April 11, 1841.—Very Rev. AUGUSTUS JEANJEAN died in New Orleans, aged 46 years.

May 10, 1841.—Rev. J. VAN SWEEVELT, president of the St. Louis University, Mo. died at that institution, aged 37 years. The deceased was a native of Belgium. After the completion of his classical studies, evincing a desire to devote himself to the Catholic missions of America, he came to this country and entered the novitiate of the Jesuits at Georgetown, D. C. in the year 1825. In 1831 he was sent to Missouri, where he finished his theological studies and was employed in the university. After his elevation to the priest-

hood, the care of the congregation attached to the university having been confided to him, he devoted himself with all his energies to the arduous labors of the ministry, and his indefatigable zeal was crowned with success. He induced many to return to the bosom of the Catholic church, and such as were negligent in the performance of their duties, he brought to repentance and regularity. It was in the midst of these his untiring efforts to promote the honor of God and the welfare of his neighbour, that death suddenly snatched him away, and spread grief and wailing among his spiritual children. Protestants and Catholics vied with each other in paying respect to his memory. Mr. Van Sweevelt was a man of distinguished talents and acquirements, and long will his loss be deplored and his memory cherished among the citizens of St. Louis.

June 12, 1841.—Rt. Rev. John Baptist David, bishop of Mauricastro, and late coadjutor of the bishop of Bardstown, died at Nazareth, Ky., in the 81st year of his age. Mr. David was born of respectable parents, in a small town of France, between Angers and Nantes. In his youth he gave consoling evidences of piety and of a vocation to the holy ministry. During the prosecution of his classical studies, he distinguished himself by his application, observance of discipline, progress in learning, but above all by his sincere piety. He received the clerical tonsure in his 18th year, after a mature consideration of the will of heaven, and four years after was ordained subdeacon and deacon, when he joined the excellent society of the Sulpitians. Having spent two years at Issy, near Paris, he was promoted to the priesthood, and sent by his superior to the seminary of Angers, where he taught philosophy, theology and holy scripture, and was remarkable among all for his piety, regularity and ability as a professor. The ravages of the revolution, however, soon interrupted his zealous avocations, and induced his superiour to associate him with those who were to labor on this side of the Atlantic. In 1792 he arrived in America, and was employed by bishop Carroll in the missions of Maryland, which he served with the most edifying zeal and with the happiest effects. The results of his labors have descended as a precious inheritance to the children of those who were formerly under his spiritual direction.

After twelve years spent in the ministry, Mr. David was successively occupied in aiding, by his talents and learning, the college of Georgetown and the college and seminary of the Sulpitians in Baltimore. In the latter city, he exercised the ministry, as far as his duties in the college permitted him, and compiled the prayer book so well known under the title of *True Piety*. Among the Catholics of Baltimore, his

name is embalmed in the hearts of all who knew him. In 1811, he accompanied Bishop Flaget to Kentucky, where, though advanced in years, he labored much in the holy ministry. In 1812, the seminary of St. Thomas was commenced and placed under his direction. The duties of this institution and the charge of the congregation which he served, engaged his unremitted attention; but notwithstanding the multiplicity of his cares, he established the *Society of Nazareth*, which has rendered important services to the public and to religion. In 1819, Mr. David received the episcopal consecration, and continued to discharge the parochial duties at Bardstown, to superintend the education of the clerical students and to govern the Society of Nazareth. Over this last institution he presided with wisdom and success for twenty years. But the infirmities which he suffered, obliged him at the age of 73, to withdraw in a great measure from these various labors. In his retirement he translated some pious works, and spent much of his time in prayer, meditation, and preparation for death. Thus did he dispose himself for the summons that called him from life, and render his days full in the sight of God.

June 17, 1841.—Mr. ANTHONY MCELROY, a scholastic of the Society of Jesus, died at Georgetown, D. C. aged 56 years. Mr. McElroy was a native of Ireland, from which he emigrated to America in 1819. An excellent judgment, with the kindest disposition and the mildest deportment attended him through life. Wishing to render himself more pleasing to God, he entered some years ago the Society of Jesus. By his scrupulous exactness in the performance of his various duties, and his exemplary devotion, he soon acquired the respect and esteem of those who belonged to the community, and who have lost in him a most valuable associate. They who visited him during his short but painful illness, were struck with his heroic patience and calm resignation to the will of heaven. Like St. Paul he was anxious "to be dissolved and be with Christ," and it is confidently hoped that he has received the imperishable crown that is awarded to the faithful servants of God

July 15, 1841.—Rev. JOHN ANDIZIO, Rector of St. Joseph's, Thibodeauxville, La. departed this life, aged 42 years.

July 15, 1841.—Sister LEOCADIA (GIBBONS,) died at St. Joseph's, near Emmitsburg.

July 25, 1841.—Sister ROSE (WHITE,) at Frederick, Md. in the 57th year of her age. Sister ROSE was the first associate of Mrs. Seton in establishing on this side of the Atlantic, the society of the Sisters of Charity, and presided at different times over various orphan asylums and schools. On the death of Mother Seton, Sister Rose was chosen to succeed her, and was subsequently elected to the office of lady superiour as often as she was eligible by the constitution of the

society, thus receiving from her sisters every proof they could give of their confidence in her wisdom and aptitude for government, and their high esteem of her eminent virtue and piety.

She always won and retained the affection and confidence of those under her authority. By her office as mother, being at the head of the female academy of St. Joseph's, she endeared herself to hundreds of ladies now dispersed through every section of the Union, on whom she conferred the most inestimable benefits, by giving them a truly moral and religious, as well as a literary and scientific education. She had the art of winning hearts; and the scholar entrusted to her care was sure to love her as a mother. When her last term of office expired about two years ago, she left the academy, which had constantly improved under her care, in a condition of prosperity and excellence, which few in the land may equal, none surpass. Though advanced in years and broken down by sickness, she still loved to labor in the cause of charity and in obedience to the directions of her superiours, lately her subjects, she took charge of the orphan asylum and school at Frederick; where she continued to the last to manifest the virtues and excellencies, which had marked her character through life. A lady of the most engaging manners, she had the sweetest temper and a heart overflowing with goodness. Nor was she less remarkable for prudence, firmness and a tact for governing others even strictly, without losing their affections and confidence. Her ardent piety, her great love for God, and charity towards her fellow beings, were the constant springs of all her words and actions. Ever mindful of her religious character and always the example of every virtue to those around her, yet she was always cheerful, kind and amiable. As she looked to God alone for the reward of her labors, as she had long consecrated herself to his love and service, and for his sake to the service of suffering humanity, we may well trust, that she is receiving at his hands, an exceeding great reward.

September 10, 1841.—Rev. William Murphy, Pastor of St. Dominic's, Guernsey Co. Ohio. The death of this young and pious priest will be long regretted by his congregation and brethren in the ministry. He was a faithful follower of his divine master; a man of singular purity of motive, and asking for no other consolation in his retired and difficult mission, than the triumph of truth and the preservation of souls from the slavery of sin.

September —, 1841.—Sister Bertha, of St. Joseph's community, Emmitsburg.

October 5, Rev. Joseph Lopez, of the Society of Jesus, and Vice-President of Georgetown College, D. C. in the 62d year of his age. The deceased was a very saintly ecclesiastic,

and edifying religious, punctual in the discharge of every domestic duty, and intent only on the sanctification of his own soul and of those committed to his care. He had been for many years in intimate relations with the family of the late Emperor Iturbide, after whose death he acted as chaplain of the illustrious ex-empress, until the period of his entering the Society of Jesus in 1833. In canon law and sacred liturgy, and a general knowledge of theology, there were few ecclesiastics in the Union who surpassed him; but his unfeigned humility and retiring habits concealed his varied acquirements from the gaze of the world, only to give them more eclat in the eyes of religion, amid whose consolations he yielded up his sanctified spirit into the hands of his divine master.

October 19, 1841.—Rev. J. WATHEN, a native of Kentucky, and for many years the zealous and exemplary Pastor of several congregations in Meade and Daviess counties of that state. During his missionary career, he had won the affection of the numerous Catholics for whose spiritual welfare he labored perseveringly with untiring and disinterested zeal, notwithstanding the many and great privations which must necessarily be endured on such a mission; and his death was mourned with tears of sincere and heartfelt sorrow. Nearly the whole of his life had been devoted to religion, and death found him arduously laboring for his flock, endeavoring to awaken their slumbering piety, by the instructions and other exercises of a spiritual retreat. If there is "a woe" pronounced on him who "doth the work of the Lord negligently," there is also a *blessing* proffered to the "good and faithful servant," and in the gloom of our present mourning, when we look upon the place in the sanctuary which our reverend brother has left vacant, we seek consolation from the remembrance of his many virtues, of his devotedness to his duties, of his zeal for the glory of God, and the progress of religion, and the numerous reasons we have for hoping, that he has been numbered with the *just made perfect.*

October 30, 1841.—Sister AMBROSIA (COLLINS), at the Baltimore Infirmary, Md. The death of this excellent Sister of Charity was a public calamity. Not only were her services invaluable to the hospital, over which she so wisely and vigilantly presided for many years, her generous charity was felt far and wide, while the amenity of her disposition and her sweetness of manner gave it a tenfold charm in the eyes of the world. Rich in every good work before God and man, she left the earth amid the tears and benedictions of all who knew her, to reap the glorious fruits of her exalted virtue.

Rev. JAMES DOUGHERTY, of the diocess of New York.

November 4, 1841.—Sister APOLLONIA, at Brooklyn, L. I.

R. I. P.

STATISTICS OF THE CATHOLIC CHURCH IN THE UNITED STATES.

Number of Catholic bishops in the United States, 21; of priests, 541; of clergymen deceased or retired from the ministry during 1841, 36; of clergymen in the United States at the beginning of the year 1841, 545; making an accession of 53 clergymen, since the publication of the last directory.

The Catholic population of the United States is estimated at 1,300,000.

Dioceses.	Churches and Chapels.	Churches building.	Other Stations	Clergymen in the ministry.	Clergymen otherwise employed	Ecclesiastical Institutions.	Clerical Students	Literary Institutions for Young men.	Young men Educated.	Female Religious Institutions.	Female Academies.	Pupils in Female Academies.	Charitable Institutions.	Religious Associations.
Baltimore,	70	1	15	40	34	4	15	4	572	5	5	560	24	8
Philadelphia,	93	—	—	61	3	1	33	2	80	—	1	50	6	12
New York,	78	2	48	62	5	1	20	1	50	1	3	150	13	20
Boston,	34	8	48	31	—	—	10	1	50	—	—	—	1	12
Detroit,	25	1	25	16	1	—	—	1	50	—	1	1	2	5
Cincinnati,	38	15	20	35	3	1	12	1	60	2	2	120	5	12
Vincennes,	27	10	29	30	4	1	10	1	50	1	2	40	2	2
DuBuque,	7	—	5	9	—	—	1	1	—	—	3	—	—	5
St. Louis,	56	9	60	50	24	3	37	2	320	10	10	640	7	—
New Orleans,	42	—	20	37	13	1	12	1	70	4	4	615	6	0
Natchez,	0	0	5	2	0	0	0	0	0	0	0	0	0	1
Mobile,	7	—	23	15	3	—	—	0	70	1	2	40	1	4
Charleston,	14	3	47	20	—	4	9	2	—	2	2	80	4	4
Richmond,	8	1	5	6	0	1	3	—	—	—	3	160	4	6
Bardstown,	40	—	70	26	24	3	15	3	300	3	10	528	2	—
Nashville,	2	—	50	8	—	1	3	1	40	—	—	—	—	2
16	541	50	470	448	114	21	180	21	1712	36	48	2963	77	88

CATHOLIC PERIODICALS

PUBLISHED IN THE UNITED STATES.

THE UNITED STATES CATHOLIC MISCELLANY, published every Saturday, in Charleston, S. Carolina, at $4 per annum.

THE CATHOLIC TELEGRAPH, published every Thursday, in Cincinnati, Ohio, at $2 50 per annum, in advance, or otherwise $3.

THE CATHOLIC HERALD, published every Thursday, in Philadelphia, at $3 per annum.

THE CATHOLIC ADVOCATE, published in Bardstown, Ky. every Saturday, at $2 50 per annum, in advance, or otherwise $3.

DER WAHRHEIT'S FREUND, (German paper,) published weekly, in Cincinnati, Ohio, at $2 50 per annum.

THE NEW YORK FREEMAN'S JOURNAL AND CATHOLIC REGISTER, published every Thursday in the city of New York, at $3 per annum, in advance.

THE CATHOLIC EXPOSITOR AND LITERARY MAGAZINE, a monthly periodical, published in the city of New York, at $3 per annum.

THE RELIGIOUS CABINET, a monthly periodical, devoted to the republication of the most useful and interesting articles in the various religious magazines, reviews, &c. issued at Baltimore, Md. Price $3 per annum.

ORDO DIVINI OFFICII RECITANDI, MISSÆQUE CELERRANDÆ, juxta rubricas breviarii ac missalis romani. Published annually, about the 1st of September, by Fielding Lucas, Jr. Baltimore.—Price 50 cents.

THE YOUNG CATHOLIC'S MAGAZINE, enlarged series, published on the first of each month, under the supervision of the Very Rev. Felix Varela, by C. H. Gottsberger, New York, at $1 per annum in advance.

THE BOSTON PILOT, published every Saturday in Boston, Mass. at $3 per annum, in advance.

CORRECTIONS.

The following information was received by the Editor, after the Almanac had been put to press:

Archdiocess of Baltimore.—St. James' Church in Baltimore, is served by the Rev. fathers of the order of Redemptorists, and is appropriated to the use of the German Catholics. On the site of St. John's Church which they formerly attended, a large and beautiful Gothic church is now in process of construction. Rev. B. Bayer of St. Mary's College, Baltimore, has joined the order of Redemptorists. Rev. P. S. Schreiber of Baltimore, is associated with Rev. J. B. Gildea, at St.

Vincent's Church. Sister Mary Chrysostom, lately of Pittsburg, has succeeded to the charge of the Baltimore Infirmary, in place of Sister Ambrosia, deceased. At St. Vincent's Male Asylum in Baltimore, there are five Sisters of Charity. At St. Joseph's community, Emmitsburg, there are 115 sisters, 54 of whom are professed. Besides these there are 207 sisters employed in the out missions. A preparatory school for boys from 4 to 12 years of age has been lately established in the vicinity of St. Joseph's, near Emmitsburg, and is under the charge of four Sisters of Charity. At Georgetown College, D. C. Rev. Thomas Lilly has succeeded to the place of Rev. J. Lopez, deceased, and Rev. A. Mudd has been appointed to the charge of St. Thomas' congregation, Charles county, Md.

Diocess of Philadelphia.—St. Paul's Asylum in Pittsburg, Pa. is served by six Sisters of Charity. Sister Mary Isidore, presiding. The school in Pottsville is under the charge of three Sisters of Charity. Sister Euphrosyne, presiding.

Diocess of Boston.—The Catholic female school in Boston is under the superintendence of Sister Margaret. The Church of St. Peter's, *Sandwich*, Mass. is served by Rev. J. Strain of Salem; *Quincy* is attended by Rev. T. Fitzsimmons of Boston; *Wanosquatocket* in Rhode Island is attended by Rev. D. Ryan; *Norwich*, Conn. is served by Rev. J. Fitton of Worcester, Mass. The following stations are attended from Burlington, Vermont: *Vergennes, Montpelier, St. Alban's* and *Swanton*. The following are attended from Claremont, N. H.: *Castleton, Charlestown, Lebanon, Hanover, Cornish, Bellows Falls, Windsor, Woodstock, Bernard, Norwich, Bridport, Shoreham, Ouvel, Brandon, Pittsford, Rutland, Plymouth, Poultney, Fairhaven, Manchester, Dorset, Bennington, North Adams, Greenfield* and *Keene*. In Maine, Rev. J. O'Beirne attends *Belfast, Bath* and *Brunswick*. *Machias, Lubeck, Columbia, Prescott* and *Calais*, are served by Rev. J. B. McMahon. Rev. T. O'Sullivan visits *Cherryfield* and *Benedicta*. The latter place is a new and thriving Catholic settlement on a tract of land purchased seven years ago by Bishop Fenwick, of about 12,000 acres. It lies in Aristook county, in township No. 2, *fifth range*, between the Salmon and Moluncus rivers. This last passes through a part of the township. The object of this purchase was to induce those among the Irish Catholics, who were desirous of purchasing small farms of fifty or a hundred acres, to settle together, as they could thus more easily, in due time, be provided with a priest, and enjoy the benefit of their religion. The settlement promises well, possesses a sawmill, shingle machine, a splendid academy, nearly completed, and consists at the present time of nearly 300 souls. The soil is of the first quality, and the situation exceedingly healthy.

Besides the new churches building at *Providence* and *Lowell*, there are others in the course of erection at *Bridgeport* and *Middletown*, Conn.; at *Boston* for the German Catholics; at *Burlington*, Vt. for the Canadian French; and at *Montpelier* and *St. Alban's* in the same State. The rapid increase of Catholics in all the above places renders these churches indispensably necessary.

Diocess of Cincinnati.—The Rev. Messrs. Cubero and Alemany are engaged in the missions of Tennessee, not in those of Ohio, as is stated, page 92. On same page read Rev. John Lamy, instead of Rev. John James.

Fasting Days.—On p. 5, omit the Vigil of SS. Peter and Paul.

SUMMARY OF THE
CATHOLIC MISSIONS
THROUGHOUT THE WORLD,
Which are aided by the Institution for the Propagation of the Faith.

EUROPE.

	Archbishops.	Bishops.	Priests?	Catholics.
Ionian Islands,.....	1	1	20 ..	12,000
Kingdom of Greece,....	1	3	100 ..	23,000
Mold. Wallach. Servia,..	1	2	36 ..	71,000
Turkey,.....	5	6	423 ..	281,000
Total,.....	8	12	579 ..	387,000

Besides these Missions, there are in Europe, 14 Vicariates Apostolic, and about 600 Bishoprics, which, added to the number given above, present a total of 634 Bishops, and 122,000,000 of Catholics.

ASIA.

Western.

	Archbishops.	Bishops.	Priests.	Catholics.
Anatolia,..... Cyprus,..... Chio,.....	1	2	54? ..	12,000
Holy Land,.....	....	....	168 ..	11,000
Vic. Apos. of Aleppo,.	....	1	..	200?
Maronites,.....	8	2	1100 ..	500,000
Melchites,.....	1	12	180? ..	50,000
Syrians,.....	2	4	60? ..	30,000
Armenians,.....	1	2	100? ..	40,000
Bishopric of Babylon,..	....	1	4 ..	1,000
Chaldeans,.....	5	5	104 ..	15,000?
Total,.....	18	29	1667 ..	659,200

Central.

	Bishops	Coadjutors.	Priests.	Catholics.
Russia in Asia,	0	0	140	20,000
Tibet,	1	1	13	8,000
Bengal,	1	0	13	20,000
Bombay,	1	1	36	40,000
Madras,	1	1	11	100,000
Pondicherry,	1	0	38	230,000
Ceylon,	1	0	100	200,000
Malabar,	1	1	388	182,000
Total,	7	4	739	800,000

Eastern.

	Bishops	Coadjutors.	Priests.	Catholics.
Indo-China,	5	2	206	432,000
China,	10	4	144	320,000
Total,	15	6	350	752,000

Total of Asia, 89 Bishops, 1,856 Priests, and 2,211,000 Catholics.

AFRICA.

	Bishops.	Priests.	Catholics.
Algiers,	1	25	74,000
Tunis and Tripoli,	0	9	7,000
Egypt,	2	50?	20,000
Abyssinia,	0	3	100
Mauritius,	1	6	85,000
Cape of Good Hope,	1	4	2,000
Total,	5	97	188,100

Besides the missionary countries in Africa, the church has many bishoprics and numerous flocks along the coast and in the adjacent islands: 1. The Spanish possessions, with 3 bishoprics, and 208,000 Catholics; 2. The Portuguese possessions, with 5 bishoprics and 700,000 Catholics; 3. The French possessions, with 85,000 Catholics; 4. The bishopric of Tanjiers; making the total of Africa, 14 bishoprics, and 1,181,000 Catholics.

Another mission is about to be established in Liberia, by Very Rev. Dr. Barron, V. G. of the bishop of Philadelphia, in the United States, and a clergyman from the diocess of N. York.

AMERICA.

	Bishops.	Priests.	Catholics.
United States,	21	562	1,300,000
Texas,	1	4	20,000
British Possessions,	8	133	437,000
Dutch Possessions,	0	9	44,000
Total,	30	708	1,801,000

Besides the above missionary countries, we are to count: 1. Lower Canada, with 2 bishoprics and 500,000 Catholics; 2. French Colonies, with 4 Prefect. Apostolic and 240,000 Catholics; 3. Spanish Colonies, with 3 bishoprics and 1,000,000 Catholics; 4. Mexico, Guatemala and South America, with 44 bishoprics and 23,000,000 of Catholics. Total for the New World, 74 bishoprics and 26,541,000 Catholics.

OCEANICA.

	Bishops.	Priests.	Catholics.
Prefecture Apostolic of Batavia,	0	4	1,000
Vicariate Apostolic of Australia,	1	23	40,000
Vicariate Apostolic of West Oceanica,	1	16	1,000
Vicariate Apostolic of East Oceanica,	1	16	4,500
Total,	3	59	46,500

Besides the above there are, 1. The Philippine Islands, numbering 1,000 priests and 3,000,000 of Catholics; 2. The Portuguese Possessions, containing about 50,000 Catholics, making the total of Oceanica, 7 bishops, 1,200 priests, and 3,100,000 Catholics.

The number of Catholics throughout the world, at the lowest calculation, cannot be rated less than 156,000,000. The number of bishops is about 818.

☞ It has been suggested by one of the Rt. Rev. bishops of the Catholic Church in the United States, that the publication, in the Directory, of the births, confirmations, marriages, and interments, that take place annually among the Catholics of this country, would aid considerably in determining with accuracy the Catholic population of the various diocesses, and of the Union at large. As the First Communion is an annual occurrence in almost every congregation, while confirmation is only occasionally administered, would it not be better to publish the first communions instead of the confirmations? In compliance with the above suggestion, the editor respectfully requests the Rt. Rev. prelates and the Rev. clergy, to forward to him, before the 1st of September of every year, the desired information.

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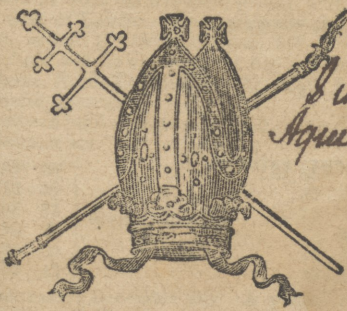
Agnes McCann

1909.



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CHRONOLOGICAL CYCLES.

Dominical Letter,.....A	Solar Cycle,..... 4
Lunar Cycle, or Golden No. 1	Roman Indiction,..... 1
Epact,.....29	Julian Period,.....6556

Year of the world, 5847.

CARDINAL POINTS.

Vernal Equinox,.....	March	20, at	7h. 8m. P.M.
Summer Solstice,.....	June	21, at	4h. 17m. P.M.
Autumnal Equinox,.....	September	23, at	6h. 21m. A.M.
Winter Solstice,.....	December	21, at	11h. 50m. P.M.

SOLAR AND LUNAR ECLIPSES

For the Year 1843.

There will be three Eclipses this year; two of the Sun, and one of the Moon, as follows: one of the solar eclipses will be annular, and the other total.

I. Tuesday, June 27th. An annual eclipse of the Sun, invisible here. Beginning of the eclipse generally on the earth at 11 hours 21 min. the forenoon, in Lat. 3° 1′ south—Lon. 154° 52′ west of London. Ends generally on the earth, at 4 h. 59 min., in Lat. 17° 49′ south—Lon. 68° 44′ west.

This eclipse will be visible in the South Torridian Pacific, South Pacific, North Torridian Pacific, South Brazil and Bolivia in South America.

The northern limit of this eclipse will pass over those places whose positions are

Lon.			Lat.		
129°	20′	West of London.	38°	9′	North.
113	39		38	27	
98	53		35	18	
85	49		29	31	
74	0		22	34	
62	42		15	47	

II. Wednesday, December 6th. A partial eclipse of the Moon, visible at Baltimore.

The Moon sets at Baltimore,.....	7h. 10m.	A.M.
First contact with Penumbra, at.....	4h. 31m.	"
Beginning of Eclipse,.....	6h. 3m.	"
Middle or greatest obscuration,.....	7h. 5m.	"
End of Eclipse,.....	7h. 58m.	P.M.
Last contact with Penumbra, at.....	9h. 39m.	"
The Moon rises at Baltimore,.....	4h. 38m.	"

Digits eclipsed, 2° 25′ on the southern limb.

III. Thursday, December 20th and 21st. A total eclipse of the Sun, invisible here. Beginning of the eclipse generally on the earth at 9h. 22m. P.M., Dec. 20th, in Lat. 12° 42′ north—Lon. 57° 55′ east from London. Ends generally on the earth, at 2h. 30m. A.M. Dec. 21st, in Lat 23° 44′ north—Lon. 144° 33′ east. This eclipse will be visible at the island of Socotra in the Arabian Sea, in Arabia, at the island of Malacca in Southern India, on the Pacific; east of the Japan islands, and north of the Ladrone. The path of the central Eclipse on the Earth's surface is as follows:

Lon.			Lat.		
47°	12′		23°	29′	
56	42		19	14	
68	13		14	13	
80	51		9	39	
93	27		7	32	
102	26	East of London.	8	27	North.
107	53		10	5	
120	4		15	55	
132	29		23	1	
144	14		29	28	
154	19		34	18	

MOVEABLE FEASTS.

Septuagesima Sunday,	Feb.	12
Ash Wednesday, or first day of Lent,	Mar.	1
Palm Sunday,	April	9
Easter Sunday,	April	16
Ascension Day,	May	25
Whit-Sunday, or Pentecost,	June	4
Trinity Sunday,	June	11
Corpus Christi,	June	15
First Sunday of Advent,	Dec.	3

EMBER DAYS.

March,	8, 10, 11	September,	20, 22, 23
June,	7, 9, 10	December,	20, 22, 23

COMMANDMENTS OF THE CHURCH.

1. The Catholic Church commands her children, on Sundays and Holy-days of obligation, to be present at the holy Sacrifice of Mass, to rest from servile work on those days, and to keep them holy.

2. She commands them to abstain from flesh on all days of fasting and abstinence; and on fast days to eat but one meal.

3. She commands them to confess their sins to their Pastor at least once a year.

4. She commands them to receive the Blessed Sacrament at least once a year, and that at Easter or during the Paschal time, which begins on the 1st Sunday of Lent and ends on Trinity Sunday.

5. To contribute to the support of our Pastors.

6. Not to marry within the fourth degree of kindred, nor privately, without witnesses; nor to *solemnize* marriage, at certain prohibited times.

HOLY-DAYS OF OBLIGATION.

The Circumcision of our Lord.—The Epiphany.—The Annunciation of the B. Virgin.—The Ascension.—Corpus Christi.—The Assumption of the B. Virgin.—All Saints.—The Nativity of our Lord.

FASTING DAYS.

Every Friday in Advent; every day in Lent, Sundays excepted; the Ember-days which occur four times in the year, viz: The Wednesdays, Fridays and Saturdays; 1. immediately after the first Sunday in Lent; 2. in Whitsun Week; 3. immediately after the 14th of September; 4. immediately after the third Sunday of Advent; the Vigils of Whit-Sunday, of the Assumption, of All Saints, and of Christmas. When a fasting day falls on Sunday, it is observed on the Saturday preceding. To fast, consists in abstaining from meat, in eating but one full meal in the day, and that not before 12 o'clock. Besides this repast, a *collation* is allowed in the evening; which, however, should not exceed the one-fourth part of an ordinary meal. Milk, except to color tea or coffee, eggs and warm fish, are prohibited at the collation. All those who have completed their twenty-first year, are obliged to observe the fasts commanded by the Church. The sick, women with child or who give suck, they who are under infirmities, who are advanced in years, or whom painful and laborious occupation will not permit to fast without great prejudice to their health, are dispensed from fasting. But every little head-ache, want of sleep, or other transient and inconsiderable indisposition, are not sufficient reasons to justify an exemption from the law. To act prudently and with a safe conscience in this matter, we should always consult the clergyman who is charged with our spiritual welfare, and follow his advice. With respect to the time of Lent, it should be remembered that, if the bishop of the diocess grants a general dispensation

to eat flesh-meat at our meal on certain days in the week, those days do not, on that account, cease to be fasting days; and it should be further observed, that fish and meat are not allowed to be taken at the same meal. They who, for good reasons, have been dispensed from this law of the Church, should endeavor to comply with it as far as their circumstances will permit, and supply what is wanting by other works of penance.

DAYS OF ABSTINENCE.

A day of abstinence is that on which we are not allowed to eat flesh-meat. These days are all Fridays in the year, and every day in Lent, unless a dispensation to the contrary be granted. When Christmas falls on Friday, abstinence is not of precept. The law of abstinence obliges all those who have attained the age of reason.

EPISTLES AND GOSPELS

Of the Sundays, Holy-days, and principal Festivities in the year.

Advent, 1 Sun. Ep Rom. xiii 11, 14	Gosp Luke xxi 25, 34
2 Sunday, Ep Rom. xv 4, 13	Gosp Matt xi 2, 10
3 Sunday, Ep Philip. iv 4, 7	Gosp John i 19, 28
4 Sunday, Ep 1 Cor. iv 1, 5	Gosp Luke iii 1, 6
Christmas, 1 Mass, Ep Tit. ii 11, 15	Gosp Luke ii 1, 15
2 Mass, Ep Tit. iii 4, 8	Gosp Luke ii 15, 21
3 Mass, Ep Heb. i 1, 12	Gosp John i 1, 14
St Steph. Ep Acts vi 8, 11 & vii 54, 59	Gosp Matt xxiii 34, 39
St John, Ep Eccl xv. 1, 7	Gosp John xxi 20, 24
H. Innocents, Ep Apoc. xiv 1, 6	Gosp Matt ii 13, 18
St Thomas Cant. Ep Heb. v 1, 7	Gosp John x 11, 17
St Sylvester, Ep 2 Tim. iv 1, 9	Gosp Luke xii 35, 41
New Year Ep Tit. ii 11, 15	Gosp Luke ii 21, 22
Epiphany, Ep Isai. lx 1, 7	Gosp Matt ii 1, 13
1 Sund. Ep Rom. xii 1, 6	Gosp Luke ii 42, 52
2 Sund. Ep Rom. xii 6, 16	Gosp John ii 1, 12
Name of Jesus, Ep Acts iv 8, 12	Gosp Luke ii 21
3 Sund. Ep Rom. xii 16, 21	Gosp Matt viii 1, 13
4 Sund. Ep Rom. xiii 8, 11	Gosp Matt viii 23, 28
5 Sund. Ep Coloss. iii 12, 18	Gosp Matt xiii 24, 31
6 Sund. Ep 1 Thes. i 2, 10	Gosp Matt xiii 31, 36

Septuag. Ep 1 Cor. ix 24, x 5	Gosp Matt xx 1, 17
Sexages. Ep 2 Cor. xi 19, xii 10	Gosp Luke viii 4, 16
Quinquages. Ep 1 Cor. xiii 1, 13	Gosp Luke xviii 31, 43
Ash Wed. Ep Joel ii 12, 20	Gosp Matt vi 16, 22
1 Lent, Ep 2 Cor. vi 1, 11	Gosp Matt iv 1, 12
2 Lent, Ep 1 Thess. iv 1, 8	Gosp Matt xvii 1, 10
3 Lent, Ep Eph. v 1, 9	Gosp Luke xi 14, 29
4 Lent, Ep Gal. iv 22, 31	Gosp John vi 1, 15
Passion Sunday, Ep Heb. ix 11, 15	Gosp John viii 46, 59
Palm Sunday, Ep Phil. ii 5, 11	Gosp Matt xxi 1, 10 and chap xxvi xxvii
Maundy-Thur. Ep 1 Cor. xi 20, 33	Gosp John xiii 1, 15
Good-Friday, Ep Exod. xii 1, 12	Gosp John xviii xix
Holy Saturday, Ep Col. iii 1, 4	Gosp Matt xxviii 1, 7
Easter Sunday, Ep 1 Cor. v. 7, 8	Gosp Mark xvi 1, 7
Easter Monday, Ep Acts xx 37 43	Gosp Luke xxiv 13, 35
Easter Tuesday, Ep Acts xiii 26 33	Gosp Luke xxiv 36, 47
Low Sunday, Ep 1 John v 4, 10	Gosp John xx 19, 31
2 Sund. after East. Ep 1 Pet. ii 21, 25	Gosp John x 11, 16
3 Sunday, Ep 1 Pet. ii 11, 18	Gosp John xvi 16, 22
4 Sunday, Ep James i 17, 21	Gosp John xvi 5, 14
5 Sunday, Ep James i 22, 27	Gosp John xvi 22, 30
Ascension, Ep Acts i 1, 11	Gosp Mark xvi 14, 20
6 Sunday, Ep 1 Pet. iv 7 12	Gosp John xv 26, xvi 4
Whit-Sunday, Ep Acts ii 1, 11	Gosp John xiv 23, 31
Whit-Mon. Ep Acts x 42, 48	Gosp John iii 16, 21
Whit-Tues. Ep Acts viii 14, 17	Gosp John x 1, 10
Trinity Sunday, Ep Rom. xi 33, 36	Gosp Matt xxviii 18, 20
Corpus Christi, Ep 1 Cor. xi 23, 29	Gosp John vi 56, 59
2 Sunday, Ep 1 John iii 13, 18	Gosp Luke xiv 16, 24
3 Sunday, Ep 1 Pet. v 6, 11	Gosp Luke xv 1, 10
4 Sunday, Ep Rom. viii 18, 23	Gosp Luke v 1, 11
5 Sunday, Ep 1 Pet. iii 8, 15	Gosp Matt v 20, 24
6 Sunday, Ep Rom. vi 3, 11	Gosp Mark viii 1, 10
7 Sunday, Ep Rom. vi 19, 23	Gosp Matt vii 15, 21
8 Sunday, Ep Rom. viii 12, 17	Gosp Luke xvi 1, 9
9 Sunday, Ep 1 Cor. x 6, 14	Gosp Luke xix 41, 47
10 Sunday, Ep 1 Cor. xii 2, 11	Gosp Luke xviii 9, 14
11 Sunday, Ep 1 Cor. xv 1, 10	Gosp Mark vii 31, 37
12 Sunday, Ep 2 Cor. iii 4, 9	Gosp Luke x 23, 37

13 Sunday, Ep Gal. iii 16, 22	Gosp Luke xvii 11, 19
14 Sunday, Ep Gal. v 16, 24	Gosp Matt vi 24, 33
15 Sunday, Ep Gal. v 25, vi 11	Gosp Luke vii 11, 16
16 Sunday, Ep Eph. iii 13, 21	Gosp Luke xiv 1, 11
17 Sunday, Ep Eph. iv 1, 6	Gosp Matt xxii 35, 46
18 Sunday, Ep 1 Cor. i 4, 9	Gosp Matt ix 1, 8
19 Sunday, Ep Eph. iv 23, 28	Gosp Matt xxii 1, 14
20 Sunday, Ep Eph. v 15, 21	Gosp John iv 46, 53
21 Sunday, Ep Eph. vi 10, 17	Gosp Matt xviii 23, 25
22 Sunday, Ep Philip. i 6, 11	Gosp Matt xxii 15, 21
23 Sunday, Ep Phil. iii 17, 21	Gosp Mat ix 18, 26
24 Sunday, Ep Col. i 9, 14	Gosp Matt xxiv 15, 35
St Andrew, Ep Rom x 10, 18	Gosp Matt iv 18, 22
Concep. of BVM. Ep Prov. viii 22, 36	Gosp Matt i 1, 16
St Thomas, Ep Eph. ii 19, 22	Gosp John xx 24, 29
Candlemas, Ep Malachi iii 1, 5	Gosp Luke ii 22, 32
St Matthias, Ep Acts i 15, 26	Gosp Matt xi 25, 30
St Patrick, Ep Eccl. xliv xlv	Gosp Matt xxv 14, 27
St Joseph, E. Eccles. xlv 1, 6	Gosp Matt i 18, 22
Annunciation, E. Isai vii 10, 16	Gosp Luke i 26, 38
St George, E. 2 Tim. ii 8, 10 iii 10, 12	Gosp John xv 1, 7
St Mark, E. Ezec. i 10, 15	Gosp Luke x 1, 10
SS Philip and James, E. Wis. v 1, 6	Gosp John xiv 1, 13
Find. Cross, E. Phil. ii 5, 11	Gosp John iii 1, 15
St Barnaby, E. Acts xi 21, 27	Gosp Matt x 16, 22
St John Baptist, E. Isai xlix 1, 8	Gosp Luke i 57, 68
SS Peter and Paul, E. Acts xiii 1, 11	Gosp Matt xvi 13, 19
Visitation of BVM. E. Cant. ii 8, 14	Gosp Luke i 39, 47
St Mary Magd. E. Cant. iii 2, &c.	Gosp Luke vii 37, 50
St James, E. 1 Cor. iv 9, 15	Gosp Matt xx 20, 23
St Ann, E. Prov. xxxi 10, &c.	Gosp Matt xiii 44, 52
Transfiguration, E. 2 Pet. i 16, 19	Gosp Matt xvii 1, 9
St Lawrence, E. 2 Cor. ix 6, 10	Gosp John xii 24, 26
Assump. BVM. E. Eccl. xxiv 11, 20	Gosp Luke x 38, 42
St Bartholomew, E. 1 Cor. xii 27, 31	Gosp Luke vi 12, 19
Nativ. BVM. E. Prov. viii 22, 36	Gosp Matt i 1, 16
Exalt. Cross, E. Phil. ii 5, 11	Gosp John xii 31, 36
St Matthew, E. Ezek. i 10, 15	Gosp Matt ix 9, 13
St Michael, E. Apoc. i 1, 5	Gosp Matt xviii 1, 10
Angel-Guard. E. Exod. xxiii 20, 23	Gosp Matt xviii 1, 10

St Luke, E. 2 Cor. viii 15, 24	Gosp Luke x 1, 9
SS Simon and Jude, E. Eph. i 7, 13	Gosp John xv 17, 22
All Saints, E. Apoc. vii 2, 12	Gosp Matt v 1, 12
All Souls, E. 1 Cor. xv. 51, 57	Gosp John v 25, 29
Present. BVM. E. Eccl. xxiv 14, 16	Gosp Luke xi 27, 28

HERSCHELL'S WEATHER TABLE.

The following Table, constructed upon a philosophical consideration of the attraction of the Sun and Moon, in their several positions respecting the Earth, and confirmed by the experience of many years' actual observation, will, without trouble, suggest to the observer what kind of weather will most probably follow the Moon's entrance into any of her quarters, and that so near the truth that in very few instances it will be found to fail:

NEW AND FULL MOON.	SUMMER.	WINTER.
If it be a new or full moon, or the moon enters into the first or last quarter at the hour of 12, noon. Or between the hours of	Very rainy, - - - -	Snow or rain
2 and 4	Changeable,	Fair and mild.
4 and 6	Fair,	Fair.
6 and 8	Fair if wind N. W. Rain if S. or S. W.	Fair and frosty if N. or N. E., Rain or snow if S. or S. W.
8 and 10	Ditto	Ditto.
10 and midnight	Fair	Fair and frosty.
Midnight and 2	Fair	Hard frost, unless wind S. or W.
2 and 4	Cold and frequent showers.	Snow and stormy.
4 and 6	Rain	Ditto.
6 and 8	Wind and rain	Stormy.
7 and 10	Changeable	Cold rain, if W. Snow if E.
10 and 12, noon	Frequent showers	Cold, with high wind.

Hence the nearer the time of the Moon's entrance at full, change, and quarters is to MIDNIGHT, (that is, within two hours before and after midnight,) the more fair the weather is in summer; but the nearer the NOON the less fair. Also,

the Moon's entrance at full, change, and quarters, during six of the afternoon hours, viz., from 4 to 10, *may* be followed by fair weather, but this is mostly dependent on the wind. The Moon's entrance in all the hours after midnight, except the first two, is unfavorable to fair weather. The like nearly may be observed in the winter.

If the clouds in the western hemisphere, at the time of sunset, are tinged with a light red and yellow, or if there are no clouds, and the sky, towards that part of the horizon where the sun sets, be of a beautiful red and yellow, it will be fine weather; but if the sun be of a pale color, or if the clouds change to a dark red, and continue, it will rain. The clouds tinged with a dark red in the opposite hemisphere to the sun, whether at rising or setting, presage wind.

The winter, when large clouds are observed with white edges, and a strong sky above them, it will be hail or snow; or probably these may be dissolved into rain before they reach the earth.

EXPLANATION OF THE CALENDAR.

Ap *signifies* Apostle—App Apostles—M Martyr—MM Martyrs—P Pope—B Bishop—C Confessor—D Doctor—Pr Priest—Ab Abbott—V Virgin—Wid Widow—SS Saints—D M Days of the Month—A C before Christ—A D in the year of our Lord—D W Days of the Week.

Doub *signifies* double—semid. semidouble—simp. simple. White, Red, Purple, Green, Black, denote the color of the ornaments of the day. Festivals of obligation are in capitals. F. D. *signify* Festivals of Devotion. † marks the days of indulgence.

The Ecclesiastical Year commences with the first Sunday of Advent, and closes with the last Sunday after Pentecost.

The words *Double*, *Semidouble*, and *Simple*, occurring in this Directory, show the different degrees of solemnity with which the offices of the Church are performed.

The word *Double*, subjoined to a Festival denotes that the office of that festival is more solemn than that of a Semidouble or Simple.

The order of the festivals is as follows: *Double of the first*

class ; double of the second class ; great double ; double ; semi-double ; and *simple.*

A festival is called *double* when an entire anthem in the Church Office is recited or sung before and after each psalm ; *semidouble* when only a word or two of the anthem are sung before the psalm, and the entire anthem after it, as is the case on Sundays. A *simple* has only three lessons at Matins. A *Feria* is any day of the week for which no saint's office is appointed.

The principal solemnities throughout the year are denominated *doubles of the first class.* The festivals instituted by the Church in memory of the Incarnation, Birth, Resurrection, and Ascension of our Lord, and of the Descent of the Holy Ghost upon the Apostles, recall to our remembrance all that a good and merciful God has done for our salvation: and as the recollection of these mysteries contributes powerfully to inflame the devotion of the faithful, it is proper that these should be celebrated with more solemnity than other festivals.

Among the saints there are some whose festivals are celebrated more solemnly than those of others. Such are the feasts instituted in honor of the blessed Virgin Mary, Mother of our Redeemer: of the holy apostles, who preached the gospel and planted the Church ; and of some other eminent saints.

Some of these greater solemnities have an octave ; which, including the day of the feast, is a succession of eight days, on which the office and mass of the feast are said : but in some cases, when another festival occurs within the octave, the office and mass of that festival are said instead of those of the octave.

In the table showing the equation of time, the first figure denotes the equation on the first day of the month, the second that of the second day, &c.

To find on any day the mean time or that of the clock, add to the time marked by the sun, the equation of that day, if the sun is slow ; if it is fast, subtract the equation.

MOON'S PHASES.

	D.	H.	M.	
☽ First quarter,.....	8	3	27	A. M.
☉ Full Moon,.....	16	3	43	P. M.
☾ Last quarter,.....	22	8	17	A. M.
☾ New Moon,.....	30	7	17	P. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Sun	† Circumcision of our Lord, doub. 2d class. *White.*
2	Mon	† Octave of St. Stephen, doub. *Red.*
3	Tues	† Octave of St. John, doub. *White.*
4	Wed	† Octave of Holy Innocents, doub. *Red.*
5	Thur	† Vigil of Epiphany, semid. *White.*
6	Frid	† Epiphany of our Lord, d. 1st cl. with oct. *White.*
7	Sat	Of the octave, semid. *White.*
8	Sun	Sunday within the octave, semid. *White.*
9	Mon	Of the octave,
10	Tues	Of the octave,
11	Wed	Of the octave, } semid. *White.*
12	Thur	Of the octave,
13	Frid	Octave of Epiphany, doub. *White.*
14	Sat	St. Hilary, BC. semid. *White.*
15	Sun	2d after Epiph. H. Name of Jesus, d. 2d cl. *White.*
16	Mon	St. Marcellus, PM. semid. *Red.*
17	Tues	St. Anthony, Abbot, doub. *White.*
18	Wed	St. Peter's Chair at Rome, gr. doub. *White.*
19	Thur	St. Canute, M. semid. *ad lib. Red.*
20	Frid	SS. Fabian and Sebastian, MM. *Red.*
21	Sat	St. Agnes, VM. doub. *Red.*
22	Sun	3d after Epiph. semid. *Green.*
23	Mon	Espousals of the BVM. gr. doub. *White.*
24	Tues	St. Timothy, BM. semid. *Red.*
25	Wed	Conversion of St. Paul, Ap. gr. doub. *White.*
26	Thur	St. Polycarp, BM. semid. *Red.*
27	Frid	St. John Chrysostom, BCD. doub. *White.*
28	Sat	St. Raymond *de Penn.* C. semid. *White.*
29	Sun	4th after Epiph. St. Francis of Sales, BC. d. *White.*
30	Mon	St. Martina, VM. semid. *Red.*
31	Tues	St. Peter Nolasco, C. doub. *White.*

EQUATION OF TIME.

S. Slow, 4 m. 4 5 5 6
6 6 7 7 8 8 9 9 9 10
10 10 11 11 11 12
12 12 12 13 13 13
13 13 14 14

D. M.	SUN rises h. m.	SUN sets h. m.	Moon sets h. m.
1	7 25	4 44	5 49
2	7 25	4 44	6 54
3	7 25	4 45	7 52
4	7 25	4 45	8 51
5	7 25	4 46	9 49
6	7 25	4 47	10 44
7	7 25	4 48	11 44
8	7 25	4 49	morn.
9	7 25	4 50	0 41
10	7 25	4 51	1 39
11	7 24	4 52	2 41
12	7 24	4 53	3 44
13	7 24	4 54	4 49
14	7 23	4 55	5 45
15	7 23	4 56	6 39
16	7 22	4 58	rises
17	7 21	4 59	7 4
18	7 21	5 0	8 16
19	7 20	5 2	9 23
20	7 19	5 3	10 37
21	7 19	5 4	11 45
22	7 18	5 5	morn.
23	7 17	5 6	0 56
24	7 17	5 7	2 5
25	7 16	5 8	3 3
26	7 15	5 9	4 9
27	7 14	5 10	5 4
28	7 14	5 12	5 48
29	7 13	5 13	6 25
30	7 12	5 14	sets
31	7 11	5 16	6 41

Origin of the month of January.

January comes from Janus, king of the Latins, who was represented with two faces, one looking towards the commencing year, the other towards the one just finished. It is fabled that this prince offered an asylum to Saturn, when driven by his son Jupiter from heaven, and that in recognition of this kindness, the proscribed god instructed his host in agriculture, and that the golden age reigned in the dominions of this monarch, because Saturn had endowed him with the faculty of reviewing the past and of seeing into the future.

We would not quote this mythological tradition, if it did not contain a useful lesson. Without being really gifted with this divine privilege, could not we also soften a little the afflictions of this life, by consulting the past for the purpose of guarding against the future? Let us think on the commencing year by regarding the one just past. How many anxieties, torments, tears; how much repentance and remorse for not having observed with exactitude all that we ought to have done, said, avoided, feared, and hoped; for not having, above all, fulfilled, faithfully enough, our religious duties? How many enemies have we not made? With what arms have we not provided them by the immoderation of our disputes? How many cares and troubles should we not have prevented, had we always spoken the simple truth? had we always followed the precepts that religion dictates? The possession of all that we most ardently desired has only procured us a very ephemeral satisfaction; we have conceived beautiful projects, which have almost immediately vanished, and the greater part of the fears and hopes which agitated us so much, were founded only on chimeras.

The month of January is consecrated to the infancy of our Saviour. Let young

MOON'S PHASES.

	D.	H.	M.	
☽ First quarter,.....	7	11	48	A. M.
⊙ Full Moon,.....	14	3	25	P. M.
☾ Last quarter,.....	21	6	1	P. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Wed	St. Ignatius, BM. semid. *Red.*
2	Thur	† FD. Purific. of the BVM. doub. 2d class. *White.*
3	Frid	† St. Paul, first hermit, doub. (15th Jan.) *White.*
4	Sat	† St. Andrew of Corsica, BC. doub. *White.*
5	Sun	† 5th after Epiphany; St. Agatha, VM. doub. *Red.*
6	Mon	† SS. Vincent and Anastasius, MM. semid. *Red.*
7	Tues	† St. Romuald, Abbot, doub. *White.*
8	Wed	† St. John of Matha, C. doub. *White.*
9	Thur	† Office of the Blessed Sacrament, semid. *White.*
10	Frid	St. Scholastica, V. doub. *White.*
11	Sat	Office of the Concep. of the BVM. semid. *White.*
12	Sun	Septuagesima Sunday, semid. *Purple.*
13	Mon	Feria. *Purple.*
14	Tues	St. Valentine, M. simp. *Red.*
15	Wed	SS. Faustinus and Jovita, MM. simp. *Red.*
16	Thur	Office of the B. Sacrament, semid. *White.*
17	Frid	Feria. *Purple.*
18	Sat	Office of the Concep. of the BVM. semid. *White.*
19	Sun	Sexagesima Sunday, semid. *Purple.*
20	Mon	Feria. }
21	Tues	Feria. } *Purple.*
22	Wed	St. Peter's Chair at Antioch, gr. doub. *White.*
23	Thur	St. Peter Damian, BCD. doub. *White.*
24	Frid	St. Matthias, Apostle, doub. 2d class. *Red.*
25	Sat	Office of the Concep. of the BVM. semid. *White.*
26	Sun	Quinquagesima Sunday, semid. *Purple.*
27	Mon	Feria. }
28	Tues	Feria. } *Purple.*

EQUATION OF TIME.

S. Slow, 14 m. 14
14 14 14 14 14 15 15
15 15 15 15 14 14 14
14 14 14 14 14 14 14
14 13 13 13 13.

D. M.	SUN rises h.m.	SUN sets h.m.	Moon sets h. m.
1	7 10	5 18	7 39
2	7 9	5 19	8 29
3	7 8	5 20	9 32
4	7 7	5 21	10 31
5	7 6	5 22	11 27
6	7 5	5 23	morn.
7	7 4	5 25	0 30
8	7 3	5 26	1 31
9	7 2	5 27	2 30
10	7 1	5 28	3 30
11	6 59	5 30	4 36
12	6 58	5 31	5 14
13	6 57	5 33	5 49
14	6 55	5 34	rises
15	6 54	5 35	7 8
16	6 52	5 36	8 18
17	6 51	5 37	9 32
18	6 50	5 38	10 46
19	6 49	5 39	morn.
20	6 48	5 40	0 9
21	6 46	5 42	1 5
22	6 45	5 43	1 55
23	6 43	5 44	2 56
24	6 42	5 46	3 49
25	6 40	5 47	4 38
26	6 39	5 48	5 4
27	6 37	5 49	5 30
28	6 36	5 50	5 56

persons honor their infant Lord by the practice of that submission and obedience, of which he has given them so admirable an example; and let those who are more advanced in years, imitate that simplicity and uprightness, by which they must become like little children, if they will enter into the kingdom of God.

Origin of the month of February.

The ancients called Juno, *Februalis*, and honored her during this month with a special worship. They celebrated also during the course of it funereal games called Februales (*Februalis, Februales*). Such are the two equally probable derivations of *February*.

Among the Romans this month was represented by the figure of a woman clothed in a simple tunic, looped up by a girdle. On each side was seen an urn, from which water flowed abundantly, also a heron and a fish, as emblematic of a rainy temperature.

February is, in general, a severe month, for the poor especially, who are so often ill sheltered, and in want of fuel, clothing, and frequently of bread itself. February is, at the same time, the month of balls, festivities and pleasures. What sums of money foolishly squandered in extravagant and otherwise ruinous entertainments, and dissipation of every description! money which might be employed in relieving the distresses of so many poor. How much fuel, for example, might not be bought, how much bread distributed, with the money paid for an elegant dress, or for one costly jewel! and then what consolation would we not experience instead of the bitter deceptions in which the world abounds! May these simple reflections be the means of procuring some alms in behalf of unfortunate sufferers, and of sparing some regrets to the rich, who enjoy the good things of the earth.

MOON'S PHASES.

	D.	H.	M.	
● New Moon,.....	1	1	18	P. M.
◗ First quarter,.....	9	5	4	P. M.
○ Full Moon,.....	16	1	10	P. M.
◖ Last quarter,.....	22	5	49	A. M.
● New Moon,.....	30	7	4	A. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Wed	Ash Wednesday, first day of Lent. *Purple.* See p. 4.
2	Thur	Feria. *Purple.*
3	Frid	FD. Passion of our Lord, gr. doub. *Red.*
4	Sat	St. Casimir, C. semid. *White.*
5	Sun	† 1st of Lent, semid. *Purple.*
6	Mon	† Feria. *Purple.*
7	Tues	† St. Thomas Aquinas, CD. doub. *White*
8	Wed	† *Ember-Day.* St. John of God, C. doub. *White.*
9	Thur	† St. Frances, Wid. doub. *White.*
10	Frid	† *Ember-Day.* FD. Crown of Thorns, gr. d. *Red.*
11	Sat	† *Ember-Day.* The 40 MM. semid. (10th inst.) *Red.*
12	Sun	† 2d of Lent, semid. *Purple.*
13	Mon	St. Gregory I. PCD. doub. (12th inst.) *White.*
14	Tues	Feria. }
15	Wed	Feria. } *Purple.*
16	Thur	Feria. }
17	Frid	FD. Spear and Nails of our Lord, gr. doub. *Red.*
18	Sat	St. Gabriel, archangel, gr. doub. *White.*
19	Sun	3d of Lent, semid. *Purple.*
20	Mon	St. Joseph, C. Spouse BVM. gr. d. (19th.) *White.*
21	Tues	St. Benedict, Abbot, doub. *White.*
22	Wed	St. Patrick, BC. doub. (17th inst.) *White.*
23	Thur	Feria. *Purple.*
24	Frid	FD. Five wounds of our Lord, gr. doub. *Red.*
25	Sat	† Annunciation of the BVM. doub. 2d cl. *White.*
26	Sun	† 4th of Lent, semid. *Purple.*
27	Mon	† Feria. }
28	Tues	† Feria. }
29	Wed	† Feria. } *Purple.*
30	Thur	† Feria. }
31	Frid	† FD. The most precious Blood of our Lord, gr. d. [*Red.*

EQUATION OF TIME.

S. Slow, 13 m. 12
12 12 12 12 11 11
11 11 10 10 10 10
9 9 9 9 8 8 8 7 7
7 6 6 5 5 4.

Day	SUN rises h.m.	SUN sets h.m.	Moon sets h. m.
1	6 35	5 51	6 26
2	6 34	5 51	7 24
3	6 32	5 52	8 22
4	6 31	5 54	9 20
5	6 29	5 55	10 19
6	6 28	5 56	11 17
7	6 26	5 57	morn.
8	6 25	5 59	0 17
9	6 23	6 0	1 10
10	6 21	6 1	2 23
11	6 19	6 2	3 4
12	6 17	6 3	3 45
13	6 15	6 4	4 24
14	6 14	6 5	5 1
15	6 13	6 6	5 33
16	6 11	6 7	rises
17	6 10	6 8	8 22
18	6 8	6 9	9 44
19	6 6	6 10	10 50
20	6 4	6 11	11 52
21	6 3	6 13	morn.
22	6 1	6 14	0 44
23	6 0	6 15	1 46
24	5 59	6 16	2 27
25	5 57	6 17	3 2
26	5 55	6 18	3 34
27	5 54	6 19	4 3
28	5 53	6 20	4 27
29	5 51	6 21	4 50
30	5 49	6 22	sets
31	5 47	6 23	7 14

On the 2d of February, feast of the Purification of the B. Virgin, we are reminded of that sword of grief which, as the holy man Simeon predicted, would pierce her maternal heart. This prophecy was verified, when her divine Son became an object of persecution among the Jews; Mary was then merged in that ocean of sorrow which has never had a parallel, but which she bore with the most heroic fortitude and with a most ardent desire for the redemption of mankind. We should learn from this example how to bear the afflictions which God sends us, and to contemplate with worthy sentiments the sufferings of Christ.

Origin of the month of March.

When Romulus, reputed son of the god of war, according to mythology, had founded the city of Rome, he made certain regulations, founded upon his partially correct and partially erroneous ideas of the solar revolution. He divided the year into ten months, as we have already observed; he put the first under the protection of Minerva, gave it the name of his father, and personified it by the figure of a man covered with a wolf's skin. A goat, some swallows, a vase of milk, were emblems designating the return of spring. At Rome, during this month, different games were celebrated, which may be mentioned for their singularity:

1. The *Ancilia*, or games of the divine shield; 2. The *Vestalia*, games in honor of Vesta; 3. The *Fornacalia*, in honor of Fornax, a goddess whom they invoked by kneading bread.

Strange blindness of men! Among the ancients, those most remarkable for their progress in the arts of civilization, multiplied gods, while with the moderns also at the highest point of civilization by Christianity, even the existence of God has been disputed and disowned. Certainly it is less absurd to deify ex-

MOON'S PHASES.

	D.	H.	M.	
☽ First quarter,.....	7	6	22	A. M.
☉ Full Moon,.....	14	9	45	P. M.
☾ Last quarter,.....	21	7	40	P. M.
● New Moon,.....	29	11	34	P. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Sat	† Feria. *Purple.*
2	Sun	† Passion Sunday, semid. *Purple.*
3	Mon	† St. Francis *de Paula*, C. doub. (2d inst.) *White.*
4	Tues	† St. Isidore, BCD. doub. *White.*
5	Wed	† St. Vincent Ferrier, C. doub. *White.*
6	Thur	† Feria. *Purple.*
7	Frid	† FD. Seven Dolors of the BVM. gr. doub. *White.*
8	Sat	† Feria. *Purple.*
9	Sun	† Palm Sunday, semid. *Purple.*
10	Mon	† Feria. } *Purple.*
11	Tues	† Feria. }
12	Wed	† Feria. *Purple.* *Tenebræ.*
13	Thur	† FD. Holy Thurs., d. 1 cl. *White* at Mass. *Teneb.*
14	Frid	FD. Good Friday, d. 1 cl. *Black* at Mass. *Tenebræ.*
15	Sat	FD. Holy Saturday, doub. 1 cl. *White* at Mass.
16	Sun	† Easter Sunday, d. 1 cl. with oct. *White.*
17	Mon	† Easter Monday, } doub. 1 class. *White.*
18	Tues	† Easter Tuesday, }
19	Wed	† Of the oct. } semid. *White.*
20	Thur	† Of the oct.
21	Frid	† Of the oct.
22	Sat	† Of the oct.
23	Sun	† Low Sunday, doub. *White.*
24	Mon	St. Fidelis *a Sigm.* M. doub. *Red.*
25	Tues	FD. St. Mark Evan. doub. 2 cl. *Red. Litan.*
26	Wed	SS. Cletus and Marcellinus, PPMM. semid. *Red.*
27	Thur	St. Leo, PCD. doub. (11th inst.) *White.*
28	Frid	St. Anselm, BCD. doub. (21st inst.) *White.*
29	Sat	St. Peter, M. doub. *White.*
30	Sun	2d after Easter. St. Cath. of Sienna, V. d. *White.*

EQUATION OF TIME.

S. Slow, 4 m. 4 4 3 3 3 2 2 2 1 1 1 0 0 0
Fast, 0 1 1 1 1 1 2 2 2 2 3 3 3 3.

D. M.	SUN rises h. m.	SUN sets h. m.	Moon sets h. m.
1	5 45	6 24	8 9
2	5 43	6 25	9 11
3	5 41	6 26	10 10
4	5 39	6 27	11 10
5	5 37	6 28	morn.
6	5 35	6 29	0 7
7	5 33	6 30	0 55
8	5 32	6 31	1 49
9	5 30	6 32	2 21
10	5 28	6 33	2 59
11	5 27	6 34	3 30
12	5 25	6 35	4 0
13	5 24	6 36	4 37
14	5 23	6 37	rises
15	5 21	6 38	8 26
16	5 20	6 39	9 38
17	5 18	6 40	10 42
18	5 16	6 41	11 36
19	5 15	6 42	morn.
20	5 13	6 43	0 21
21	5 12	6 45	1 1
22	5 10	6 46	1 33
23	5 9	6 47	2 4
24	5 8	6 48	2 29
25	5 6	6 49	2 53
26	5 5	6 50	3 17
27	5 4	6 51	3 42
28	5 2	6 52	4 10
29	5 1	6 53	sets
30	5 0	6 54	8 4

traordinary men and inexplicable phenomena, than to refuse the homage due to the divine Creator, when it is impossible to see, hear, act, or think, without being constrained to bow down before his celestial might.

There is reason to doubt whether there ever existed an atheist *upon principle;* but how many are the atheists to whom the inspired author alluded, when he wrote: *The fool hath said in his heart, there is no God?* How many know that there is a God, and refuse to honor and to serve him, by the observance of his sacred law?

On the 19th of this month, the Church proposes to our veneration, St. Joseph, the reputed father of our Saviour. His eminent station as the guardian of the Son of God and his blessed Mother, has caused him to be considered as the model of Christian parents, and a powerful intercessor at the throne of grace.

Origin of the month of April.

The etymology of this word is very simple: it comes from *aperire, to open;* and effectively the earth appears at this period to open under the sweet influences of the air and of the sun, to shoot forth from its bosom that vivifying moisture which revives vegetation, and in due time restores to the country its beauty. According to their custom of personifying all things, the ancients represented April under the figure of a youth crowned with myrtle, and who seemed to be dancing to the sound of instruments; near him was a perfuming vase, whence issued the smoke of incense; and in his hand he held a torch.

The 25th of this month is the feast of St. Mark the Evangelist; a day on which it has been the custom in the Church, from time immemorial, to offer public prayers, to avert the calamities by which we might be justly punished for our sins, and to obtain the divine

MOON'S PHASES.

	D.	H.	M.	
☽ First quarter,.....	7	3	40	P. M.
☉ Full Moon,.....	13	5	50	A. M.
☾ Last quarter,.....	21	11	10	P. M.
● New Moon,.....	28	2	10	P. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Mon	SS. Philip and James, App. doub. 2d class. *Red.*
2	Tues	St Athanasius, BCD. doub. *White.*
3	Wed	Finding of the Holy Cross, doub. 2d class. *Red.*
4	Thur	St. Monica, Wid. doub. *White.*
5	Frid	St. Pius V., PC. doub. *White.*
6	Sat	St. John before the Latin Gate, gr. doub. *Red.*
7	Sun	3d aft. Easter. Patronage of St. Joseph, d. 2 cl. *W.*
8	Mon	Apparition of St. Michael, Archang. gr. d. *White.*
9	Tues	St. Gregory Nazianzen, BCD. doub. *White.*
10	Wed	St. Antoninus, BC. semid. *White.*
11	Thur	St. Stanislaus, BM. doub. (7th inst.) *Red.*
12	Frid	SS. Nereus and Comp., MM. semid. *Red.*
13	Sat	St. Hermenegild, M. semid. (13th Apr.) *Red.*
14	Sun	4th after Easter, semid. *White.*
15	Mon	SS. Soter and Caius, PPMM. semid. (22d Apr.) *R.*
16	Tues	St. Ubaldus, BC. semid. *White.*
17	Wed	St. Paschal Baylon, C. doub. *White.*
18	Thur	St. Venantius, M. doub. *Red.*
19	Frid	St. Peter Celestin, PC. doub. *White.*
20	Sat	St. Benardin of Sienna, C. semid. *White.*
21	Sun	5th after Easter, semid. *White.*
22	Mon	*Rogat.* St. John Nepomucen, M. doub. *Red. Lit.*
23	Tues	*Rogat.* St. George, M. semid. (23d Ap.) *Red. Lit.*
24	Wed	*Rogat.* Feast BVM as Help of Ch'ns, gr. d. *W. Lit.*
25	Thur	Ascension of our Lord, doub. 1 cl. with oct. *Wh.*
26	Frid	St. Philip of Neri, C. doub. *White.*
27	Sat	St. Mary Magd. *de Pazzis*, V. semid. *White.*
28	Sun	Sunday within the octave, semid. *White.*
29	Mon	St. Gregory VII. PC. doub. (25th inst.) *White.*
30	Tues	Of the oct. } semid. *White.*
31	Wed	Of the oct. }

EQUATION OF TIME.

S. Fast, 3 m. 3 3
3 3 4 4 4 4 4 4 4 4 4
4 4 4 4 4 4 4 4 4 4 3
3 3 3 3 3.

D.	W.	SUN rises h.m.	SUN sets h.m.	Moon sets h. m.
1		4 59	6 55	8 7
2		4 58	6 56	10 3
3		4 57	6 57	10 51
4		4 56	6 58	11 39
5		4 55	6 59	morn.
6		4 54	7 0	0 19
7		4 53	7 1	0 54
8		4 52	7 2	1 28
9		4 51	7 3	1 57
10		4 50	7 4	2 32
11		4 49	7 5	3 4
12		4 48	7 6	3 40
13		4 47	7 7	rises
14		4 46	7 8	8 9
15		4 44	7 9	9 24
16		4 43	7 10	1 12
17		4 42	7 11	10 58
18		4 41	7 12	11 34
19		4 40	7 13	morn.
20		4 39	7 14	0 6
21		4 38	7 14	0 32
22		4 37	7 15	0 59
23		4 36	7 16	1 22
24		4 36	7 17	1 46
25		4 35	7 18	2 11
26		4 34	7 19	2 40
27		4 34	7 20	3 35
28		4 33	7 21	sets
29		4 32	7 22	7 54
30		4 32	7 22	9 0
31		4 31	7 23	9 35

blessing upon the fruits of the earth. These prayers, which are called *litanies*, are also performed on the *Rogation days*, which immediately precede the feast of the Ascension. The custom of reciting the litanies on the Rogation days, was introduced in the year 470, by St. Mamertus, bishop of Vienne in France, to obtain a cessation of the calamities that afflicted his diocess. It appears that the litanies on St. Mark's day, originated in the prayers which St. Gregory ordained in 590, for the purpose of invoking the mercy of God upon the city of Rome, which at that time was suffering from a desolating pestilence.

Origin of the month of May.

The name of this month, the fifth of the year, according to the Gregorian calendar, was given to it by Romulus in memory of the division of the people into elders, *majores*, and youths, *juniores*, from which latter the ensuing month takes its denomination. The poets of antiquity represented this month under the figure of a middle aged man, clothed in an ample robe with large sleeves, and bearing a basket of flowers. The modern poets have given him a green and flowery dress, a wreath of flowers, a verdant branch in one hand, and the sign of the gemini begirt with roses.

In Europe the first day of May was for a long time celebrated by the planting of a tree, which according to circumstances became a tribute either of respect or of love. In Paris the clerks of the Bazoche planted a *mai* in the court of the palace; at Lyons the printers erected one before the governor's door; the goldsmiths of Paris offered to the B. Virgin a picture, which they called the May picture, and which was during that day suspended over the portal of the church.

A religious custom has outlived all

MOON'S PHASES.

	D.	H.	M.	
☽ First quarter,.....	5	9	51	P. M.
☉ Full Moon,.....	12	2	26	A. M.
☾ Last quarter,.....	19	3	45	P. M.
● New Moon,.....	27	2	36	A. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Thur	Octave of the Ascension, doub. *White.*
2	Frid	Office as on Sund. within oct. of Ascen., semid. *W.*
3	Sat	Office as Sund. in oct of Ascen., semid. *W. Fast.*
4	Sun	† Whitsunday, doub. first class, with oct. *Red.*
5	Mon	† Whitmonday, } doub. 1 cl. *Red.*
6	Tues	† Whittuesday, }
7	Wed	† *Ember-Day.* Of the oct. semid. *Red. Fast.*
8	Thur	† Of the oct. semid. *Red.*
9	Frid	† *Ember-Day.* } Of the octave, semid. *Red. Fast.*
10	Sat	† *Ember-Day.* }
11	Sun	† Trinity Sunday, doub. 2d cl. *White.*
12	Mon	† St. John *a S. Fac.* C. doub. *White.*
13	Tues	† St. Anthony of Padua, C. doub. *White.*
14	Wed	† St. Basil, BCD. doub. *White.*
15	Thur	† Corpus Christi, doub. 1st cl. with oct. *White.*
16	Frid	† St. John Francis Regis, C. doub. *White.*
17	Sat	† Of the oct. semid. *White.*
18	Sun	† Sunday within the oct. semid. *White.*
19	Mon	† St. Juliana *de Falc.* V. doub. *White.*
20	Tues	† Of the octave, semid. *White.*
21	Wed	† St. Aloysius *Gonz.* C. doub. *White.*
22	Thur	† Octave of Corpus Christi, doub. *White.*
23	Frid	FD. Sacred Heart of Jesus, gr. doub. *White.*
24	Sat	Nativ. of St. John Bap. doub. 1 cl. with oct. *White.*
25	Sun	3d after Pentecost. St. William, Ab. doub. *White.*
26	Mon	SS. John and Paul, MM. doub. *Red.*
27	Tues	St. Barnabas, Ap. gr. doub. (11th inst.) *Red.*
28	Wed	St. Irenæus, BM. doub. *Red.*
29	Thur	† SS. Peter and Paul, App. d. 1 cl. with oct. *Red.*
30	Frid	† Commemoration of St. Paul, Ap. doub. *Red.*

EQUATION OF TIME.

S. Fast, 3 m. 2 2 2 2 2 2 1 1 1 1 1 0 0
Slow, 0 0 1 1 1 1 1 2 2 2 2 3 3 3 3.

D. M.	SUN rises h.m.	SUN sets h.m.	Moon sets h. m.
1	4 30	7 24	10 18
2	4 30	7 25	10 56
3	4 30	7 25	11 31
4	4 29	7 26	morn.
5	4 29	7 26	0 0
6	4 29	7 27	0 29
7	4 28	7 28	1 4
8	4 28	7 28	1 41
9	4 28	7 29	2 12
10	4 28	7 29	2 54
11	4 28	7 30	3 42
12	4 28	7 30	rises
13	4 28	7 31	8 49
14	4 28	7 31	9 30
15	4 28	7 32	10 0
16	4 28	7 32	10 33
17	4 28	7 33	10 59
18	4 28	7 33	11 26
19	4 29	7 34	11 49
20	4 29	7 34	morn.
21	4 29	7 34	0 14
22	4 29	7 34	0 45
23	4 29	7 35	1 13
24	4 30	7 35	1 49
25	4 30	7 35	2 32
26	4 30	7 35	3 21
27	4 30	7 35	sets
28	4 31	7 35	8 17
29	4 31	7 35	8 59
30	4 31	7 35	9 32

the others: the month of May, having become the month of Mary, and been consecrated to the B. Virgin, daily draws to her temples crowds of faithful Christians eager to devote themselves to her service and to place themselves under her protection. It is, for the Church as well as for nature, the most beautiful month in the year. For it is now that the mystic Rose exhibits all the richness of her charms, and spreads far and wide her heavenly influence. Let us have recourse to Mary, therefore, that, by her assistance at the throne of grace, we may bring forth the precious fruits of virtue.

Origin of the month of June.

This month was the fourth in the year of Romulus. Its most probable, because most natural etymology, is that which we have pointed out while speaking of the month of May. In the month of June the sun appears to stand still; the cause of which phenomenon is that the portion of the ecliptic which he describes is almost parallel to the equator. This apparent repose of the sun takes place on the 21st or 22d of June, which day is the first of the summer, and is called solstice (*sol stat.*) In the days of pagan antiquity a great number of festivals was celebrated during the month of June. One of the most remarkable was solemnized at Rome on the 8th; this was the feast of *good sense*, instituted after the battle of Irasimenus, which the consul Flaminius had lost through want of good sense.

In our age, *good sense* has no longer any temples or altars. And why celebrate festivals in honor of a faculty, when it is thought to be so common among men, that no one would be willing to be considered deficient in it? It is true indeed, nothing is more common-

MOON'S PHASES.

	D.	H.	M.	
☽ First quarter,	4	2	18	A. M.
☉ Full Moon,	11	0	21	A. M.
☾ Last quarter,	19	8	56	P. M.
● New Moon,	27	0	58	A. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Sat	† Octave of Nativ. of St. John Bap. doub. *White.*
2	Sun	† 4th after Pent. Visit. of the BVM. gr. doub. *Wh.*
3	Mon	† St. Francis *Caracc.* C. doub. (4th June.) *White.*
4	Tues	† St. Norbert, BC. doub. (6th June.) *White.*
5	Wed	† Of the octave, semid. *Red.*
6	Thur	† Octave of SS. Peter and Paul, doub. *Red.*
7	Frid	St. Leo, PC. semid. *White.*
8	Sat	St. Elizabeth, Wid. semid. *White.*
9	Sun	5th after Pentecost, semid. *Green.*
10	Mon	The Seven Brothers, MM. semid. *Red.*
11	Tues	St. Margaret, Queen of Scots, W. (10th Jun.) *Wh.*
12	Wed	St. John Gualbert, Ab. doub. *White.*
13	Thur	St. Anacletus, PM. semid. *Red.*
14	Frid	St. Bonaventure, BCD. doub. *White.*
15	Sat	St. Henry, C. semid. *White.*
16	Sun	6th after Pent. Our Lady of Mt. Carmel, gr. d. *W.*
17	Mon	St. Alexius, C. semid. *White.*
18	Tues	St. Camillus *de Lellis*, C. doub. *White.*
19	Wed	St. Vincent of Paul, C. doub. *White.*
20	Thur	St. Jerom Æmilian, C. doub. *White.*
21	Frid	St. Praxedes V., simple. *White.*
22	Sat	St. Mary Magdalen, Penit. doub. *White.*
23	Sun	7th after Pentecost. St. Apollinaris, BM. d. *Red.*
24	Mon	Vigil of St. James, Ap. *Purple.*
25	Tues	St. James, Ap. doub. 2d class. *Red.*
26	Wed	St. Ann, mother of BVM. gr. doub. *White.*
27	Thur	Office of the Blessed Sacrament, semid. *White.*
28	Frid	SS. Nazarius and Comp. MM. semid. *Red.*
29	Sat	St. Martha, V. semid. *White.*
30	Sun	8th after Pentecost, and 1st of Aug. semid. *Green.*
31	Mon	St. Ignatius, C. d. (in Balt. dio. 1 cl. with oct.) *W.*

EQUATION OF TIME.

S. Slow, 3 m. 4 4 4 4 4 5 5 5 5 5 5 6 6 6 6 6 6 6 6 6 6 6 6 6 6.

D. M.	SUN rises h.m.	SUN sets h.m.	Moon sets h. m.
1	4 32	7 35	10 4
2	4 32	7 35	10 32
3	4 32	7 35	11 5
4	4 33	7 34	11 37
5	4 33	7 34	morn.
6	4 34	7 34	0 12
7	4 35	7 34	0 53
8	4 35	7 33	1 35
9	4 36	7 33	2 31
10	4 37	7 33	3 25
11	4 38	7 32	rises
12	4 39	7 32	7 59
13	4 39	7 31	8 31
14	4 40	7 31	8 58
15	4 41	7 30	9 24
16	4 42	7 29	9 51
17	4 43	7 29	10 15
18	4 44	7 28	10 39
19	4 44	7 27	11 9
20	4 45	7 27	11 43
21	4 46	7 26	morn.
22	4 47	7 25	0 27
23	4 48	7 24	1 9
24	4 49	7 23	2 5
25	4 49	7 22	3 9
26	4 50	7 22	sets
27	4 51	7 21	7 30
28	4 52	7 20	8 3
29	4 53	7 19	8 33
30	4 54	7 18	9 9
31	4 55	7 17	9 41

ly talked of; but nothing is more rare than the thing itself.

How often is it said that the mysteries which religion proposes to our belief, are inadmissible, because they cannot be understood? Is it not a want of good sense to pretend that God could not require us to believe, what is above our comprehension? The Catholic believes what God has revealed, whether the truth proposed be penetrable to human reason or not; and hence at this season of the year when the mystery of the H. Trinity is particularly honored, he adores the Unity of God in a Trinity of persons as the grand and sole object of his worship. With the same faith does he view the Blessed Eucharist, which is commemorated in a special manner about this time, and is resorted to by the devout Christian as a perennial source of spiritual strength and consolation.

Origin of the month of July.

July was the fifth month of the year of Romulus, who called it, for that reason, *quintilis*. Marc Anthony, being consul, called it Julius, in honor of Julius Cesar who was born on the 12th of this month. The ancients represented this month under the figure of a man without clothing, his hair entwined with ears and stalks of corn, his skin tanned by the sun, and carrying a basket of mulberries, a fruit which attains its maturity under the sign of the lion. It is towards the middle of July that the inundation of the Nile, by which Egypt is fertilized, takes place. At Rome the leases of houses terminated and commenced on the first of July.

The history of this month is prolific in events, in battles and revolutions which oftentimes decided the fate of empires. In France, on the 14th of July, 1789, the destruction of the Bastille took place; on the 27th of July, 1830, the famous revolution of the three days commenced,

MOON'S PHASES.

	D.	H.	M.	
☽ First quarter,.....	2	6	42	A. M.
☉ Full Moon,.....	10	0	10	P. M.
☾ Last quarter,.....	18	2	5	P. M.
● New Moon,.....	25	9	51	P. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Tues	St. Peter's chains, gr. doub. *White.*
2	Wed	St. Alphonsus M. Liguori, BC. doub. *White.*
3	Thur	Finding of St. Stephen's relics, semid. *Red.*
4	Frid	St. Dominic, C. doub. *White.*
5	Sat	Dedicat. of St. Mary's *ad Nives*, gr. doub. *White.*
6	Sun	9th after Pent. Transfig. of our Lord, gr. d. *White.*
7	Mon	St. Cajet. C. d. (in Balt. Dioc. Oct. St. Ign. d.) *W.*
8	Tues	St. Cyriacus and Comp. MM. semid. *Red.*
9	Wed	Vig. of St. Lawrence, *P.* (in Balt. Dioc. St. Caj.)
10	Thur	St. Lawrence, M. doub. 2 cl. with oct. *Red.*
11	Frid	Of the octave, semid. *Red.*
12	Sat	St. Clare, V. doub. *White.*
13	Sun	10th after Pent. and 3d of Aug. semid. *Red.*
14	Mon	Vig. of Assump. *Fast. Purp.* Office of the oct.
15	Tues	† Assumption of the BVM. d. 1 cl. with oct. *Wh.*
16	Wed	† St. Hyacinth, C. doub. *White.*
17	Thur	† Oct. of St. Lawrence, doub. *Red.*
18	Frid	† Of the oct. } semid. *White.*
19	Sat	† Of the oct. }
20	Sun	† 11th after Pent. St. Joachim, C. gr. doub. *White.*
21	Mon	† St. Jane Frances de Chantal, Wid. doub. *White.*
22	Tues	† Oct. of Assumption, doub. *White.*
23	Wed	St. Philip *Beniti*, C. doub. *White.*
24	Thur	St. Bartholomew, Ap. doub. 2d class. *Red.*
25	Frid	St. Louis, King of France, C. semid. *White.*
26	Sat	St. Bernard, Ab. and Doctor, d. (20th inst.) *White.*
27	Sun	12th after Pent. St. Joseph *Calas.* C. d. *White.*
28	Mon	St. Augustin, BCD. doub. *White.*
29	Tues	Beheading of St. John Bap. gr. doub. *Red.*
30	Wed	St. Rose of Lima, V. doub. *White.*
31	Thur	St. Raymond *Nonnatus*, C. doub. *White.*

EQUATION OF TIME.

S. Slow, 6 m. 6 6 6 6 6 5 5 5 5 5 5 4 4 4 4 5 4 4 4 4 2 2 2 1 1 1 1 1.

D. M.	SUN rises h. m.	SUN sets h. m.	Moon sets h. m.
1	4 57	7 15	10 17
2	4 57	7 15	10 53
3	4 58	7 14	11 34
4	4 59	7 13	morn.
5	5 0	7 12	0 24
6	5 1	7 11	1 17
7	5 2	7 10	2 17
8	5 3	7 8	3 24
9	5 4	7 7	4 25
10	5 5	7 6	rises
11	5 6	7 5	7 27
12	5 7	7 3	7 54
13	5 8	7 2	8 18
14	5 9	7 0	8 42
15	5 10	6 59	9 11
16	5 11	6 58	9 41
17	5 12	6 57	10 20
18	5 13	6 55	11 3
19	5 14	6 54	11 55
20	5 15	6 53	morn.
21	5 16	6 51	0 50
22	5 17	6 50	1 54
23	5 18	6 49	3 8
24	5 19	6 47	4 16
25	5 20	6 45	sets
26	5 21	6 43	7 7
27	5 22	6 41	7 43
28	5 23	6 40	8 17
29	5 24	6 38	8 55
30	5 25	6 36	9 32
31	5 26	6 34	10 23

which placed Louis Philippe on the throne. Alas! for that unfortunate country, July also witnessed the tragic death of the duke of Orleans! But in speaking of revolutions and battles, our first thoughts should be turned to the memorable 4th of July, 1776, on which day the independence of these United States was declared. We should not permit this national festival to pass by, without offering thanks to an all-wise and bountiful Providence, for the blessings which he has conferred upon our country, imploring a continuance of them, and remembering the dear price which they cost our forefathers. The recollection of their deeds should awaken in us a true patriotism, which consists in performing the duties of good citizens and faithfully observing the laws.

Origin of the month of August.

August was the fifth month of the year of Romulus; it became the seventh when Numa created two additional months, and finally took the eighth place when the decemvirs transposed the month of February. It was in the year of Rome 730, that in honor of Augustus, an edict of the senate gave to this month the name of Augustus, or August, as it is called in English.

In England, the first of August is called Lamb's day, probably from a custom formerly prevailing in Yorkshire, where all those who held lands of the Cathedral church, were obliged to bring a living lamb to the temple of God, and present it as an offering at the solemn service. In this month the ephemeras make their appearance; they are insects which are born, breed, live and die in the short space of one day.

On the 15th of this month, the Church commemorates the glorious assumption of the B. Virgin Mary into heaven. It is not an article of Catholic faith, but it

MOON'S PHASES.

	D.	H.	M.	
☽ First quarter,.....	1	2	38	P. M.
○ Full Moon,.....	8	2	13	A. M.
☾ Last quarter,.....	16	6	28	A. M.
● New Moon,.....	23	6	8	A. M.
☽ First quarter,.....	30	9	26	P. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Frid	St. Ægidius, Abbot, simp. *White.*
2	Sat	St. Stephen, Conf., semid. *White.*
3	Sun	13th after Pentecost, semid. *Green.*
4	Mon	Feria. *Green.*
5	Tues	St. Lawrence Justinian, BC. semid. *White.*
6	Wed	Feria. *Green.*
7	Thur	Office of the B. Sacrament, semid. *White.*
8	Frid	† Nativity of the BVM. doub. 2 cl. with oct. *White.*
9	Sat	† Of the octave, semid. *White.*
10	Sun	† 14th after Pent. H. Name of Mary, gr. d. *White.*
11	Mon	† St. Nicholas *Tolent.* C. d. (10th inst.) *White.*
12	Tues	† Of the octave, } semid. *White.*
13	Wed	† Of the octave, }
14	Thur	† Exaltation of the Holy Cross, gr. doub. *Red.*
15	Frid	† Octave of the Nativity, doub. *White.*
16	Sat	SS. Cornelius and Cyprian, MM. semid. *Red.*
17	Sun	15th after Pent. Seven Dolours BVM. gr. d. *White.*
18	Mon	St. Joseph *a Cupert.* Conf. doub. *White.*
19	Tues	SS. Januarius and Comp. MM. doub. *Red.*
20	Wed	*Emb. Day.* SS. Eust. and Comp. MM. d. *Red. Fast.*
21	Thur	St. Matthew, Ap. and Evang. doub. 2 class. *Red.*
22	Frid	*Ember Day.* St. Thomas of Vill. BC. d. *W. Fast.*
23	Sat	*Ember Day.* St. Linus, PM. semid. *Red. Fast.*
24	Sun	16th after Pent. Our Lady of Mercy, gr. d. *White.*
25	Mon	Stigmata of St. Francis, d. (17th inst.) *White.*
26	Tues	SS. Cyprian and Justina, MM. simp. *Red.*
27	Wed	SS. Cosmas and Damian, MM. semid. *Red.*
28	Thur	St. Wenceslaus, M. semid. *Red.*
29	Frid	† Dedic, of St. Michael, Archangel, d. 2 cl. *White.*
30	Sat	† St Jerom, Priest, CD. doub. *White.*

EQUATION OF TIME.

S. Fast, 0 m. 0 0 0 1 2 2 2 3 3 3 4 4 4 5 5 5 6 6 6 7 7 7 8 8 8 9 9 9 10.

D. M.	SUN rises h. m.	SUN sets h. m.	Moon sets h. m.
1	5 28	6 32	11 17
2	5 28	6 32	morn.
3	5 29	6 30	0 13
4	5 30	6 29	1 16
5	5 31	6 27	2 17
6	5 32	6 26	3 20
7	5 33	6 24	4 18
8	5 34	6 23	rises
9	5 35	6 21	6 22
10	5 36	6 19	6 46
11	5 37	6 18	7 15
12	5 38	6 16	7 45
13	5 39	6 14	8 20
14	5 40	6 12	8 59
15	5 41	6 10	9 46
16	5 42	6 8	10 39
17	5 42	6 7	11 36
18	5 43	6 5	morn.
19	5 44	6 4	0 42
20	5 45	6 2	1 52
21	5 46	6 1	3 1
22	5 47	6 1	4 14
23	5 48	5 58	sets
24	5 49	5 55	6 10
25	5 50	5 53	6 50
26	5 51	5 52	7 29
27	5 52	5 50	8 18
28	5 53	5 49	9 9
29	5 54	5 47	10 8
30	5 55	5 45	11 9

is a pious belief universally received throughout the Church, that the body of Mary, from which the virginal flesh of the Son of God was taken, was transported after death to the celestial regions. But another object of the festival which is amply sufficient for the veneration of the faithful, is to commemorate the transcendent glory with which Mary was crowned at her entrance into the kingdom of her divine Son. From that elevated station, with what maternal affection does she look down upon her children in this vale of tears! Let us have recourse to her intercession; let us strive to imitate her virtues, that when we pass from this life, we may be admitted to share in her happiness.

Origin of the month of September.

September, as its name indicates, was the seventh month of the Roman year. It became the ninth when the decemvirs gave to the month of February the place which it still holds. The senate and the emperors attempted several times to alter this name of September, the import of which had then become erroneous. The month received several other appellations, all dictated by flattery; but the first has ever prevailed. The name of Paophi, by which the Egyptians designated this month, and that of Prædromium, given to it by the Greeks, were both allegorical allusions to the station of the sun, that is, they indicated the equinox.

The ancients represented September under the figure of a man almost naked, wearing only upon one shoulder a cloak floating to the winds, and holding in his left hand a lizard tied to a string. At the man's feet were two vats, symbols of the vintage.

On the 29th of September the Church celebrates the feast of St. Michael, archangel, who is represented in the Scriptures to have fought and overcome the

MOON'S PHASES.

	D.	H.	M.	
⊙ Full Moon,.....	8	6	32	P. M.
☾ Last quarter,.....	16	9	15	P. M.
● New Moon,.....	23	2	51	P. M.
☽ First quarter,.....	29	9	58	A. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Sun	† Solemnity of the Holy Rosary, gr. doub. *White.*
2	Mon	† The Guardian Angels, doub. *White.*
3	Tues	† Feria. *Green.*
4	Wed	† St. Francis, C., doub. *White.*
5	Thur	† Office of the B. Sacrament, semid. *White.*
6	Frid	† St. Bruno, C., doub. *White.*
7	Sat	Office of the Concep. of BVM., semid. *White.*
8	Sun	18th after Pent. St. Bridget, Wid., doub. *White.*
9	Mon	SS. Dionysius and Comp. MM. semid. *Red.*
10	Tues	St. Francis Borgia, C., semid. *White.*
11	Wed	Feria. *Green.*
12	Thur	Office of the B. Sacrament, semid. *White.*
13	Frid	St. Edmund, C., semid. *White.*
14	Sat	St. Callistus, PM., doub. *Red.*
15	Sun	19th after Pent. Maternity of BVM., gr. d. *White.*
16	Mon	St. Theresa, V., doub. (15th inst.) *White.*
17	Tues	St. Hedwiges, Wid., semid. *White.*
18	Wed	St. Luke, Evangelist, doub. 2 class. *Red.*
19	Thur	St. Peter of Alcantara, C., doub. *White.*
20	Frid	St. John Cantius, C., doub. *White.*
21	Sat	Office of Concep. of the BVM., semid. *White.*
22	Sun	20th after Pentecost, semid. *Green.*
23	Mon	Feria. *Green.*
24	Tues	St. Raphael, Archangel, gr. doub. *White.*
25	Wed	SS. Chrysanthus and Darias, MM., simp. *Red.*
26	Thur	Office of the B. Sacrament, semid. *White.*
27	Frid	Vigil of SS. Simon and Jude. *Purple.*
28	Sat	SS. Simon and Jude, App., doub. 2 cl. *Red.*
29	Sun	21st after Pent. and 1 Nov., semid. *Green.*
30	Mon	Feria. *Green.*
31	Tues	Vigil of All Saints. *Purple. Fast.*

EQUATION OF TIME.

S. Fast, 10 m. 10 11 11 11 12 12 12 13 13 13 13 14 14 14 14 15 15 15 15 15 16 16 16 16 16 16 16 16.

Day	SUN rises h.m.	SUN sets h.m.	Moon sets h. m.
1	5 57	5 42	morn.
2	5 57	5 42	0 13
3	5 58	5 41	1 14
4	5 59	5 39	2 13
5	6 0	5 38	3 14
6	6 1	5 37	4 12
7	6 2	5 35	5 6
8	6 3	5 34	rises
9	6 4	5 32	5 46
10	6 5	5 31	6 20
11	6 6	5 29	5 59
12	6 7	5 28	7 40
13	6 8	5 26	8 32
14	6 9	5 25	9 29
15	6 10	5 23	10 30
16	6 11	5 22	11 36
17	6 12	5 20	morn.
18	6 13	5 18	0 40
19	6 14	5 17	1 48
20	6 15	5 15	3 0
21	6 16	5 14	4 10
22	6 18	5 12	5 23
23	6 19	5 11	sets
24	6 20	5 10	6 3
25	6 21	5 8	6 59
26	6 22	5 7	7 55
27	6 24	5 5	9 0
28	6 25	5 4	10 1
29	6 26	5 3	11 17
30	6 27	5 1	morn.
31	6 28	5 0	0 8

prince of evil spirits. This opposition to Satan and loyalty to God are expressed by the name of Michael, which is of Hebrew origin, and signifies *who is like God*. Let Christians always bear in mind the supreme dignity and excellence of the Master whom they serve, that they may generously combat the spiritual enemy of their souls, who is always seeking to deprive the Almighty of the honor which is due to him.

Origin of the month of October.

This month, as is indicated by its name, was the eighth month of the year of Romulus. After the reformation made by the decemvirs it became the tenth, as it still is at the present time; but its name of October has always prevailed over all the others.

On the 30th of this month, a thousand years before the birth of Jesus Christ, Solomon dedicated the splendid temple which he had erected to the honor of God; the erection of which, the Lord had declared should take place during the reign of that king. That admirable monument, resplendent with gold and precious stones, at which more than a hundred and fifty thousand men labored, which cost immense sums, and which had no equal in the world, was completed in seven years and a half, and dedicated in presence of the people of Israel. Lami estimates the cost of the construction of the temple at more than four thousand millions; it was commenced in the year 480 after the going forth from Egypt, the 4th year of Solomon's reign.

On the 2d of this month we celebrate the feast of the Guardian Angels, and we cannot better commemorate the providential care which the Almighty bestows upon us through their instrumentality, than by adopting the sentiments which St. Bernard suggests, to reverence our guardian angels on account of their

MOON'S PHASES.

	D.	H.	M.	
☉ Full Moon,.....	7	0	25	P. M.
☾ Last quarter,.....	14	9	49	A. M.
● New Moon,.....	21	0	49	A. M.
☽ First quarter,.....	28	2	24	A. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Wed	† ALL SAINTS, doub. 1 cl. with oct. *White.*
2	Thur	† FD. All Souls. *Black.*
3	Frid	† Of the octave, semid. *White.*
4	Sat	† St. Charles Borromeo, BC., doub. *White.*
5	Sun	† 22d after Pentecost, semid. *White.*
6	Mon	† Of the octave, } semid. *White.*
7	Tues	† Of the octave, }
8	Wed	† Octave of All Saints, doub. *White.*
9	Thur	Dedication of St. John Lat., doub. *White.*
10	Frid	St. Andrew *Avellinus*, C., doub. *White.*
11	Sat	St. Martin, BC., doub. *White.*
12	Sun	23d after Pent. Patronage of the BVM., gr. d. *W.*
13	Mon	St. Didacus, C., semid. *White.*
14	Tues	St. Stanislas *Kostka*, C., doub. *White.*
15	Wed	St. Gertrude, V., doub. *White.*
16	Thur	St. Martin, PM., semid. (12th inst.) *Red.*
17	Frid	St. Gregory *Thaumat.*, BC., semid. *White.*
18	Sat	Dedication of SS. Peter and Paul, doub. *White.*
19	Sun	24th after Pent. St. Elizabeth, Wid., doub. *White.*
20	Mon	St. Felix of Valois, C., doub. *White.*
21	Tues	Presentation of the BVM., gr. d. *White.*
22	Wed	St. Cæcilia, VM., doub. *Red.*
23	Thur	St. Clement, PM., doub. *Red.*
24	Frid	St. John of the Cross, C., doub. *White.*
25	Sat	St. Catharine, VM., doub. *Red.*
26	Sun	25th and last after Pentecost, semid. *Green.*
27	Mon	Feria. } *Green.*
28	Tues	Feria. }
29	Wed	Vigil of St. Andrew, Ap., *Purple.*
30	Thur	St. Andrew, Ap., doub. 2 class. *Red.*

EQUATION OF TIME.

S. Fast, 16 m. 16

16	16	16	16	16	16	16
16	16	16	16	15	15	15
15	15	15	14	14	14	14
13	13	13	12	12	12	11

D. M.	SUN rises h.m.	SUN sets h.m.	Moon sets h. m.
1	6 30	4 58	1 4
2	6 30	4 58	2 4
3	6 31	4 57	2 59
4	6 32	4 56	3 59
5	6 34	4 54	4 54
6	6 35	4 53	4 52
7	6 36	4 51	rises
8	6 38	4 50	5 42
9	6 39	4 49	6 29
10	6 40	4 48	7 25
11	6 42	4 47	8 27
12	6 43	4 46	9 23
13	6 44	4 45	10 31
14	6 46	4 44	11 35
15	6 47	4 43	morn.
16	6 48	4 42	0 42
17	6 49	4 41	1 45
18	6 50	4 40	2 57
19	6 51	4 39	4 13
20	6 53	4 39	5 24
21	6 54	4 38	sets
22	6 55	4 37	5 35
23	6 56	4 36	6 36
24	6 57	4 36	7 45
25	6 58	4 35	8 50
26	6 59	4 34	9 55
27	7 0	4 34	10 54
28	7 1	4 33	morn.
29	7 3	4 33	0 1
30	7 4	4 33	0 53

presence near us, to accept with pious gratitude their benevolent assistance, and to have confidence in their protecting care.

Origin of the month of November.

November was the ninth month of the year of Romulus, as its name indicates, and after the reform of the calendar by Numa it was the eleventh. It has ever since preserved its name, though it no longer corresponds nominally to the place which it occupies in the year.

Antiquity had personified the month of November, by representing it under the figure of a priest of Isis, clothed in a linen robe, his head bald, and supporting himself against an altar. Ancient astronomy placed this month under the sign of the *Sagittarius*.

The Christian religion commences this month by two solemn festivals, that of *All Saints*, and the *Commemoration of all the Dead*. The first of these festivals may be traced back to the reign of Gregory III. who instituted it at Rome in 731, and in France to that of Gregory IV. who introduced it during a voyage that he made thither under the reign of Louis-le-Debonnaire. The second we owe to St. Odilon, abbot of Cluny, who established it in all the monasteries of his order in 998. The practice of praying for the dead is clearly traced to the commencement of Christianity; the endowments of churches, of monasteries, of colleges, funereal monuments, wills, all prove that from Constantine down to us, the usage of praying for the dead was universal in the Church. Paganism itself had instituted in memory of the dead certain ceremonies which the Romans used to celebrate in the month of February, and the institution of which Ovid ascribes to Æneas. It was reserved for Protestants to suppress these practices and to deny their efficacy.

MOON'S PHASES.

	D.	H.	M.	
⊙ Full Moon,.....	6	7	16	A. M.
☾ Last quarter,.....	14	0	53	P. M.
● New Moon,.....	21	0	10	P. M.
☽ First quarter,.....	28	10	8	P. M.

D. M.	D. W.	CALENDAR OF FEASTS.
1	Frid	Feria. *Green.*
2	Sat	St. Bibiana, VM. semid. *Red.*
3	Sun	1st of Advent, semid. *Purple.*
4	Mon	St. Peter Chrysologus, BCD. doub. *White.*
5	Tues	St. Francis Xavier, C. d. (3d inst.) *White.*
6	Wed	St. Nicholas, BC. doub. *White.*
7	Thur	St. Ambrose, BCD. doub. *White.*
8	Frid	† Concep. of the BVM. d. 2 cl. with Oct. *W. Fast.*
9	Sat	† Of the octave, semid. *White.*
10	Sun	† 2d of Advent, semid. *Purple.*
11	Mon	† St. Damasus, PC. semid. *White.*
12	Tues	† Of the octave, semid. *White.*
13	Wed	† St. Lucy, VM. doub. *Red.*
14	Thur	† Of the octave, semid. *White.*
15	Frid	† Octave of the Concep. doub. *White. Fast.*
16	Sat	St. Eusebius, BM. semid. *Red.*
17	Sun	3d of Advent, semid. *Purple.*
18	Mon	Expect. of the Deliv. of the BVM. gr. d. *White.*
19	Tues	Feria. *Purple.*
20	Wed	*Emb. Day.* Vigil of St. Thomas. *Purple. Fast.*
21	Thur	St. Thomas, Ap. d. 2 cl. *Red.*
22	Frid	*Ember Day,* } *Purple. Fast.*
23	Sat	*Ember Day,* }
24	Sun	4th of Advent. Christmas Eve. *Purple.*
25	Mon	† Nativity of our Lord, d. 1 cl. with Oct. *White.*
26	Tues	† St. Stephen, 1st Mart. d. 2 cl. with Oct. *Red.*
27	Wed	† St. John, Ap. and Evang. d. 2 cl. with Oct. *Wh.*
28	Thur	† Holy Innocents, d. 2 cl. with Oct. *Purple.*
29	Frid	† St. Thomas of *Canterb.* BM. semid. *Red.*
30	Sat	† Office of the Nativ. semid. *White.*
31	Sun	† St. Sylvester, PC. doub. *White.*

EQUATION OF TIME.

S. Fast, 11 m. 11
10 10 9 9 8 8 7 7 6
6 5 5 4 4 3 3 2 2 1 1
0 0 Slow, 1 1 2 2 3 3.

D. M.	SUN rises h.m.	SUN sets h.m.	Moon sets h. m.
1	7 6	4 34	1 50
2	7 6	4 34	2 49
3	7 7	4 34	3 45
4	7 8	4 33	4 46
5	7 9	4 33	5 44
6	7 10	4 33	rises
7	7 11	4 33	5 16
8	7 12	4 33	6 17
9	7 13	4 33	7 21
10	7 14	4 33	8 22
11	7 15	4 33	9 29
12	7 16	4 33	10 34
13	7 16	4 33	11 37
14	7 17	4 34	morn.
15	7 17	4 34	0 41
16	7 18	4 34	1 53
17	7 18	4 34	3 7
18	7 19	4 35	4 16
19	7 19	4 35	5 29
20	7 20	4 36	sets
21	7 20	4 36	5 22
22	7 21	4 37	6 27
23	7 21	4 37	7 35
24	7 22	4 38	8 43
25	7 22	4 38	9 42
26	7 23	4 39	10 42
27	7 23	4 39	11 40
28	7 24	4 40	morn.
29	7 24	4 40	1 38
30	7 25	4 41	2 37
31	7 25	4 42	3 35

Origin of the month of December.

December, as its name purports, was the tenth month of the year of Romulus; after the changes effected in the calendar by the Decemvirs, it became the twelfth; it has however always retained its primitive appellation.

At Rome and in Greece, the Saturnalia, festivals in honor of Saturn, were celebrated during this month. Every one gave himself up to joys and pleasures; all public business was suspended, and schools were closed. It was not allowed either to undertake a war, or to execute a criminal: none but the culinary art could be exercised; magnificent repasts were given; slaves were allowed to change garments with their masters, and to enter the lists with them at those games; their masters waited upon them at table; in a word, the Saturnalia were days of dissipation and folly, like those of the carnival at present, during which all decorum is laid aside, and that modesty early engraven upon the heart by the precepts of religion, is entirely forgotten. Catholicity has sanctified this month by a festival, which, with that of Easter, is the greatest in the year, the Nativity of our Blessed Saviour.

The commemoration of a mystery so fraught with blessings to mankind, ought to inspire a holy joy among Christians; for on this day a Saviour was born to them, and while the angelic band proclaimed "Glory to God on high," peace was announced "to men of good will." Thrice happy they who have learned the value of this blessed peace, and who enjoy it by a faithful execution of the divine will!

Biographical Notice

OF THE

RT. REV. SIMON GABRIEL BRUTÉ,

LATE BISHOP OF VINCENNES, INDIANA.*

SIMON GABRIEL BRU-TE was born at Rennes, in the province of Little Brittany in France, on the 20th day of March, in the year of our Lord 1779. His father was a gentleman of wealth and respectability, who held the office of Director of the royal domains in Brittany, and died in 1786. The fortunes of his family were soon scattered by the storms of the French Revolution, and his mother was reduced to the necessity of keeping a printing office and a book store for the support of her children. The first care of these virtuous parents was to bring up their son in the fear and love of God: they were equally zealous to cultivate by a proper education those native talents, which soon gave promise of a brilliant career. He acquired in boyhood and youth habits of study, or of close and patient mental application, which he retained through life, and in the public schools of his native city, he was distinguished and eminently successful. His after life proved it. His mind was too rich in treasures of classic lore, too amply furnished from the armories of science, for him to have been a dull or careless student. Whether he conversed with a friend, or lectured to a class, or heralded the message of salvation from the pulpit; the evidences of profound knowledge, as well as of remarkable genius, incessantly flashed before you. Whatever he once read or studied, he remembered. Even in the last years of his life, when his attention seemed to be absorbed in theology and the other branches of ecclesiastical learning, he recited with ease all the fables of Lafontaine, entire scenes of Racine and Corneille and the finest passages of other French writers or of the Latin poets. Though less familiar with the Greek classics, he had read them with advantage as well as pleasure, and turned to good account his knowledge of their language in the study of the Greek Fathers of the Church. At one time he had it in view to enter the French Polytechnic school, and, for this reason, he pursued a very extensive course of mathematical science. Subsequently he had the best opportunities in the medical school of Paris of penetrating deeply into the mysteries of Chemistry and Natural Philosophy. He improved them with his usual diligence. While he devoted himself to severer studies, he gave some share

* This notice has been extracted from the beautiful and eloquent "Funeral Oration of Dr. Bru-te, by Rev. John McCaffrey," with such alterations in the language as were necessary to adapt it to the style of a narrative.

of attention to music and drawing; and in the latter of these accomplishments he attained a proficiency which in after years was a source of pleasure and advantage to himself, and a means which he often happily employed for the purpose of interesting and instructing others. His studies were interrupted by the revolutionary troubles, and he spent about two years in his mother's printing establishment, during which he learned and practised the business of a compositor. It would appear, that he was led to this much less by inclination, than by the reverses which his family had sustained and the dangers of the times. Accordingly we soon find him in a sphere better suited to his tastes and intellectual habits. In the year 1799, the twentieth of his age, he entered the medical school of Paris, where for three years he attended the lectures of the first masters of the age. In selecting an employment for life, he was guided by a sincere desire of obeying the divine will and doing good to men, and he looked forward to the medical profession, as one, in which he might consecrate his talents and knowledge to noble and philanthropic uses.

But what is most important, and especially for young persons, to observe, is this: that while he zealously devoted himself to the pursuit of knowledge, he was equally and still more zealous in the pursuit of virtue; while he prepared himself by laborious study to render service to his fellow-men, he never forgot that higher service which he owed to God. His virtuous parents, and especially his mother,—a woman of admirable character,—a parent equally enlightened and affectionate,—had inspired his heart in childhood with sentiments of tender piety. She laid all her hopes of his usefulness and happiness on the only sure foundation of religion. She had taught him in times, which tried the souls of Christians, to be always ready to lay down his life for the faith,—to shed his blood, if necessary, for the love of God. France was then, by her own terrific example, teaching the world a great moral and religious lesson. Her revolutionary rulers had proscribed Christianity, and made infidelity and impiety the law of the land. History has told us the horrors that ensued. While this unhappy country was deluged with the blood of her best and noblest sons; while the cross was torn from its elevation and trampled in the dust; while churches were pillaged and desecrated and the faithful obliged, as the primitive martyrs, to meet in silence and darkness, at the risk of their lives, for the celebration of the divine mysteries; while the priests, who had not been exiled or guillotined, were hunted as wild beasts, shot down in the fields, hung to the lamp posts or reserved for the slow tortures and solemn mockeries of judicial murder; the prisons were every where crowded with those who were too noble minded to conceal or abjure their faith: and these heroic sufferers were refused the consolations of religion, or could receive them only from such as were willing to stake their lives upon the charitable mission. Simon Gabriel Bru-te, then but a boy of tender years, with a full knowledge of the risk he ran, and with his fond mother's hearty consent, was employed to convey the blessed sacrament to the prisoners in his native town of Rennes. In the disguise of a baker's boy, protected only by his innocence and premature dis-

cretion, or rather by his good angel, who fondly bore him company on such errands,—he supplied the victims of persecution, not only with that bread which nourishes the body, but with the bread of angels—the food which gives life to the soul. He made his own first communion in the parish church of St. Germain, in 1791, and the scenes of horrible impiety and bloody persecution which he witnessed soon afterwards, but confirmed his faith and animated his piety. He saw and shared the apprehension, the alarm, the secrecy and danger, with which God was worshipped and his mysteries dispensed to the faithful: he saw, and as we have noticed, he sympathised with heroic confessors imprisoned and exposed to death for their attachment to religion: he saw the sanctity of the cloister sacrilegiously invaded and helpless nuns, who had hoped to spend their days in retirement and prayer, cast out upon a heartless world by ferocious monsters, who professed to be the friends of liberty and humanity: he saw the procession of venerable priests and heard them chanting in solemn harmony the 'Miserere' and 'De profundis,' as they marched, a noble band of martyrs, from the tribunal of injustice to the place of execution: he saw numbers of innocent victims of every class led as lambs to the slaughter, because of their unwavering allegiance to the faith "once delivered to the saints." Thus familiar in his early years with the elevating spectacle of religion triumphant over suffering and death, his soul was nerved for heroic deeds of virtue and he understood and felt in its full force the exclamation of St. Paul: "Who shall separate us from the love of Christ? shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? * * * * * in all these things we overcome, because of him that hath loved us."* But greater trials yet awaited him. Though trained to piety betimes and accustomed to regard religion as a pearl above all price; though even in the very morning of life he had girded himself for mortal conflict, with a courage not unworthy of the martyr's crown, yet had he need of all the deep impressions graved upon his soul, and of no ordinary strength of mind, and of a fortitude which Heaven only could bestow, to pass with principles unshaken and piety unimpaired through the medical schools of the French capital. Infidelity sat on the professorial chairs, which were then indeed "the chairs of pestilence;" and impiety reigned among the licentious students who received instruction from them. The lecturers, such men as La marck, Fourcroy and Pinel, never lost an opportunity of venting a sophism or a sneer against religion; the auditors never applauded so heartily as when these poisoned shafts were flung amongst them. The boldest atheism and the grossest materialism were studiously professed; and it was assumed as an established truth, that death is annihilation, and that man, like the beasts of the field, having no God and no accountability, should have neither hopes nor fears beyond the grave. Yet there was a noble band of youths, who would not bow down to the idols which impious men had erected; but, like the children of Israel in the fiery furnace, passed un-

* Romans viii. 35 and 37.

scathed through the midst of the flames. "For the angel of the Lord walked with them, and the fire touched them not at all, nor troubled them, nor did them any harm."* It is needless to say, that the subject of this memoir was of their number, that he could neither be entangled in the meshes of infidel sophistry, nor driven from the profession and practice of his faith by the sneers of his profligate fellow-students, nor decoyed into vice by their persuasions and example. On the contrary, he was the advocate of good morals and defender of religion among those who scoffed both at morals and religion: he was a model of piety where piety was most unfashionable and to a weak and coward mind would have appeared no longer respectable. His zeal for the honor of God and the interests of truth would not permit him to be always silent, when both were attacked; and with the Christian portion of the medical students he entered into a plan of defence, which was ultimately attended with success. When the infidel sneer or sophism of the professor was received by others with applause, they expressed moderately but firmly their disapprobation. The ablest of their number selected for his thesis a subject allied to some great question in Natural Theology and offered a triumphant refutation of the materialism and other false but favorite theories of their teachers. The gauntlet thus boldly flung down was not taken up by the professors, and the author of the thesis, without challenge or objection, won the highest honors. These contests at length attracted the vigilant attention of the government; and a hint thrown out in the columns of its official organ, that the First Consul, who believed religion the essential basis of society and was laboring to re-establish it, could not without displeasure learn, that it was exposed to be assailed and insulted in the public schools, had the effect of confining the lecturers to their appropriate themes. Assuredly it was by keeping a strict guard over his passions, and not without the grace of God communicated through its regular channels, fervent prayer and the frequent reception of the sacraments, that this virtuous youth preserved himself from the prevalent contagion, and by a prudent but independent course, triumphed over the difficulties of his situation. He acquired therefore a rich fund of useful knowledge from the teaching of men, who, though distinguished for eminent genius and vast research, yet in the pride of their hearts would not acknowledge the supremacy of God, nor refer to him the honor of the gifts which had been lavished on them; but he acquired none of their baleful and demoralizing scepticism. On the contrary, he saw more clearly the evidences of truth by observing how darkened and deformed the noblest minds became, when its light no longer beamed on them: "because," to repeat one of his favorite quotations from St. Paul, "when they knew God, they did not glorify him as God, nor gave thanks; but became vain in their thoughts, and their foolish heart was darkened: for professing themselves to be wise, they became fools."† He perceived better than ever, amid the dismal scenes of impiety which he was compelled to witness, the loveliness of virtue and the beauty

* Daniel iii. 50. † Rom. i. 21, 22.

of holiness, and the calm but sweet satisfaction of a life of Christian piety. Already then, that Wisdom, "which delivereth from sorrow them that attend upon her, conducted him through right ways, and showed him the kingdom of God." For often in these times of trial had he raised his soul to heaven and breathed the spirit of that beautiful prayer of Solomon: "God of my fathers and Lord of mercy, * * * thy wisdom, which knoweth thy works, which then also was present, when thou madest the world and knew what was agreeable to thy eyes and what was right in thy commandments,—send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me and labor with me, that I may know what is acceptable with thee."*

How impressive should his example be to the young and ardent, but too often the unwise student. Let such remember, that he who here appears as their model, was not the consecrated minister of God, nor yet the secluded ecclesiastic aspiring to a place before the holy altar, at the period in his history to which we have referred. He was living in the midst of the world, qualifying himself for a secular profession, and beset with more than the ordinary dangers of youth. Indeed there was every thing that could seduce him from the service of God and the care of sanctifying his soul. There was the ardent and vigorous pursuit of science, with hundreds of emulous competitors: there was the bustle and the giddy dissipation of the gayest capital in the world; there was the tumult and enthusiastic excitement of Paris, while the star of Napoleon was in the ascendant, and the tidings of victory after victory flushed and almost maddened the youthful minds of France. With infidel teachers and impious and libertine fellow students, his ears tingled incessantly with the echoes of irreligious sophistry and blasphemy, while he could scarcely avert his eyes from the contagious spectacle of vice and profligacy. Yet he retained his innocence and his religion. He was virtuous, pious, exemplary. How then should they blush, who with every thing around them pointing to religion and piety, complain of the difficulties of practising their Christian duties and leading virtuous lives! How little steadiness of principle or stability of character must they have! How slight the temptations, compared with those which he overcame, that are sufficient to make them traitors alike to conscience and to God! And what shall be thought of their vain pretences and excuses, when at the day of judgment such examples as his shall rise up to condemn them and put the miserable sophistry of their passions to everlasting shame!

The subject of our memoir had studied with ardor and success, and he graduated as a Doctor of Medicine in the year 1803, with the highest honors of the school. Among twelve hundred fellow students, and I know not how many competitors, the first place was accorded to him by the impartial voice of his professors. They proudly complimented and encouraged their distinguished pupil; and all his friends predicted a brilliant career in the profession which he had chosen, and the knowledge of which he had

* Wisdom ix. 9, 10.

so honorably mastered. But God had ordained otherwise. Returning to his native city, he gave the benefit of his advice and attendance gratuitously to the poor of that place, while he remained there; but he never sought to establish himself in the practice of medicine. Yet he did not relinquish the profession in disgust. He always honored it, as one of the noblest to which a highly gifted and philanthropic man can devote himself. When a priest, and even when elevated to the episcopacy, he acknowledged on all proper occasions, his attachment to a profession, to which he still felt himself linked by many pleasing associations and by the remembrance of years of honorable study. Delightful as his conversation was to all, and to men of science in particular, it was peculiarly so to the student or to the practitioner and professor of medical science. They often expressed their astonishment, that after the lapse of twenty or thirty years, engrossed by pursuits of a very different order, he retained so perfect and minute a knowledge of all that he had studied in his youth, under the great masters of the French capital.

If then he turned his thoughts to a higher calling, it was from the purest motives and not without intimations of the divine will. His tried fidelity to his Creator in the days of his youth, his fervent prayers and ardent love of God and charity towards men, his holy eagerness to purify and strengthen and enrich his soul by frequently and worthily approaching the sacraments of penance and the eucharist, were regarded by his heavenly Father with smiles of divine complacency; and he was rewarded with a vocation to a state of greater perfection and more abundant blessings. Sensible of the awful importance of a right decision in such a case, he reflected maturely, invoked the light of heaven, took the advice of a prudent director, and then, obedient to the divine voice within, he entered the seminary of St. Sulpitius at Paris, a candidate for the holy priesthood. We have regarded him as an example for youthful students in the world: from this moment he becomes the model of those who belong to the sanctuary. If he has been pious and edifying in the lively and dangerous scenes through which he has passed, he is much more zealous for the sublime virtues of his holy vocation, in the retirement to which God has called him. If he sought with ardor and unremitting toil, for secular knowledge, while he destined himself for a secular profession, with still greater ardor and more unremitting toil, even with a holy enthusiasm and in the true spirit of a patient, self-denying labor, does he pursue that knowledge which ought to adorn the ecclesiastical profession. It is thus only he could have acquired those immense stores of erudition, which for so many years caused him to be consulted by men of letters, by learned ecclesiastics, even by the highest dignitaries of the Church in these United States, as a sort of oracle or living library of sacred erudition. Besides those treasures of knowledge, which he bore away from his earlier studies, as the children of Israel carried the spoils of Egypt into the Holy Land; he became intimately conversant, (more so perhaps than any other man this country has ever seen,) with the writings of the Fathers of the Church and the primitive sources of ecclesiastical history. He

turned his attention to the Hebrew language in consequence of its importance in relation to the sacred scriptures, which were now his constant study. Scholastic theology he acquired thoroughly, and he grew familiar with all the great defenders and ornaments of religion in every age. Hence there were few subjects indeed, on which he was not able, when consulted, to throw a strong light, no matter what depth of research or extent of reading the understanding of them required.

But learning, however noble or holy, was not his chief pursuit. His great object, and that to which every thing else was subservient, was his sanctification. His studies were all carried on at the foot of the cross; and like St. Paul, he sought "to know nothing but Jesus Christ and him crucified."* His constant care was so to discipline himself, that he might truly and perseveringly "deny himself and take up his cross and follow"† his meek and patient Redeemer. His most ardent desire was that "Christ might dwell by faith in his heart, and that being rooted and founded in charity, he might be able to comprehend, with all saints, what is the breadth and length and height and depth; to know also the charity of Christ, which surpasseth all knowledge."‡ His occupation, therefore, was not only nor chiefly study: it was prayer: it was meditating on holy things, "a conversation in heaven" with the saints and the King of saints and angels: it was dedicating himself unreservedly to the service of God, and offering his heart with all its affections, as a holocaust on the altar of divine love. It was a constant striving to conform himself in all things to the image of Christ: it was (for he knew well the vanity and hollowness of all pretensions to contemplative piety not founded on humility and confirmed by self-denying practice) it was implicit obedience to the directions of his superiors, and the prompt and willing discharge, before God and as an offering to God, of every duty which they assigned to him.

If he catechized the children of some parish in the city, it was in the spirit of our blessed Redeemer, when he said: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven;"§ if entrusted with the cleansing and decorating of the sanctuary, he fulfilled the duty with those sentiments which led holy David to exclaim: "How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. Better is one day in thy house above thousands."‖ If called upon to minister as an assistant to the priest at the altar, he felt himself honored by the sacred dignity of the office: he stood before the victim offered up to God in the holy sacrifice, as if he stood by the cross of Calvary, with Mary Magdalen, and the beloved disciple, and Mary the mother of Jesus; and he retired, saying within himself: "How terrible is this place! this is no other but the house of God and the gate of heaven."¶ Thus for five years did he spend his time in retirement, devoted to sacred study and private exercises, living in a numerous community, respected and beloved alike by equals and

* 1 Cor. ii. 2.
† Matt. xvi. 24.
‡ Ephes. iii. 17–19.
§ Matt. xix. 14.
‖ Psalm lxxxiii.
¶ Gen. xxviii. 17.

superiors, and giving an example of the humility, simplicity, and obedience which should always characterize the young ecclesiastic. Thus did he prepare himself for the great end at which he aimed—the worthy reception of the holy order of priesthood.

After his ordination, Mr. Bru-te became a member of the society of St. Sulpitius. He believed it to be the will of his heavenly Master that he should consecrate his talents to the important labor of educating aspirants to the holy ministry. He knew what great services this society had rendered to religion in France, and he saw in it illustrious models of every priestly quality. Of its members he ever afterwards spoke in terms of sincere attachment and profound respect. He entertained a peculiar veneration for the superior general, the Abb-e Emery, a man whom even Napoleon, having tried in vain to bend his inflexible integrity to his own despotic will, was compelled to admire for his conscientious firmness and unaffected piety; and he used to say that he had never met with any one in whose character all the virtues were so happily blended, all the good qualities of mind and heart so well proportioned and so nicely balanced. An early proof was given of the regard in which the talents of the young priest were held. Soon after he had taken holy orders, he was offered the appointment of assistant chaplain to the emperor. He declined the offer, and, in obedience to his bishop, repaired to the seminary of Rennes, where he was immediately appointed professor of theology, an office which he filled with equal honor and ability until he embarked for America in the summer of 1810, in company with Mr. Flaget, the present venerable and saintly bishop of Louisville. The voice of his superiors was to him the voice of God: and dearly as he loved his country, his friends, his fond relatives, and that admirable mother who first taught him to place all his hopes in heaven, and loved to mark his progress from virtue to virtue, and from step to step in the holy ministry, until he stood in the very presence of the "God of gods in Sion;" still, without a moment's hesitation, he broke these cherished ties, and, in the spirit of the apostles, went forth to preach the gospel in a far-off foreign land. He arrived in the United States on the 9th of August, 1810, and immediately joined his brethren of the Sulpitian Society at Baltimore. He was professor of philosophy in St. Mary's College until the 15th of December, 1815, when he was chosen president. The college under his government advanced in reputation. Before his elevation to the presidency, he took an active part in vindicating its character and the religious belief of its professors against certain charges brought forward by the Presbytery of Baltimore in a "Pastoral Letter," and reiterated, though not sustained, in a "Defence of the Pastoral." In a spirited Dialogue, pregnant with wit and learning, he exposed to merited contempt the blundering misrepresentations and declamatory virulence of the assailants of St. Mary's. He proved his zeal and charity at this period by spending his vacations in missionary excursions to places where the Catholics had not the benefit of a resident pastor. The confidence of his worthy associates was manifested by the post which they assigned him: nor was he

less respected and beloved by Archbishop Carroll, whose long and honorable course of eminent services to religion and his country was now drawing to its close. Accustomed as Mr. Bru-te was to the splendor which surrounds the high ecclesiastical dignitaries of Europe, he found something inexpressibly noble and affecting in the humble circumstances, the simple dignity of manners, and apostolic labors of this venerable prelate.

In June, 1818, he resigned his office in the College at Baltimore, and removed to Mt. St. Mary's. His duties here were multiplied and various, and required to discharge them well no ordinary share of zeal, industry, and versatility of powers. He was confessor to the Sisters of Charity, and for many years pastor of the congregation of Emmitsburg, while he frequently exercised in this congregation some of the most arduous functions of the holy ministry. In the ecclesiastical seminary, he lectured on sacred scripture and was professor of theology and of moral philosophy. In the college, he taught at different times natural philosophy and various other branches. True greatness dignifies whatever sphere it moves in. His genius and learning were conspicuous, when they expatiated through the palace-halls of the queen of sciences—divinity: they were not less admirable when they descended to the humble task of teaching youth geography, or explaining the little catechism to children. As Paul planted and Apollo watered, but God gave the increase;* so, having the immediate direction of the ecclesiastical students and the chief care of instructing them, he nurtured with pious solicitude and zeal the growing seminary, which the venerable Mr. Dubois had devoted all his energies to plant and rear: and the labors of both were rewarded by Heaven with abundant fruits. His cheerful piety, amiable manners, and lively interest in the welfare of his pupils, were sure to win their hearts: his eminent holiness of life secured not only respect, but veneration. His exhortations to virtue and piety could scarcely fail of effect; because he recommended only what he practised himself. No standard of Christian or priestly excellence, to which he pointed, could appear too high; since he was himself a living instance of its attainment. If forgetful of this earth he always pointed and allured to heaven, he also lead the way. His piety was most tender and affectionate; and he showed clearly by his example what it is to love God with one's whole heart and whole soul, and with all the powers of one's mind. In all things he was a model to those subject to his direction. His hours of sleep were few, and long before the morning's dawn he arose to converse with his God and give to him the first fruits of the day. During these early meditations, his soul, absorbed in heavenly contemplation and intimate union with its Creator, was largely visited with the refreshing dews of divine grace: and when he approached the altar and offered up the holy sacrifice, his heart, already full to overflowing, was always overpowered by mingled emotions of reverential awe and gratitude and love, and often found relief in copious tears. He descended to the discharge of

* 1 Cor. iii. 6.

his ordinary duties; but, like Moses, he bore the marks of converse with his God, and, as words of heavenly wisdom fell from his tongue, you could readily fancy that his lips, like those of Isaias, had been touched by the seraph with living coals of fire from the altar. His time was all divided between prayer and labor. He loved so well "the beauty of the house of the Lord, and the place where his glory dwelleth,"* that he would spend whole hours kneeling before the blessed sacrament; and eventually he made it a rule, whenever it was practicable, to recite the divine office in his holy presence. Thither he would repair on returning from a long journey during the rigors of winter, and, until he had satisfied this devotion, no persuasions could induce him to attend to his personal comfort; at other times, unless he was engaged in active duties, you would find him in the midst of his splendid library, surrounded by the writings of the Fathers and Doctors of the church, and whatever besides is most rare and valuable in science and literature, pursuing his devoted studies with intense application and wonderful activity of mind, or committing to paper, for the benefit of others, the results of his profound investigations. His recreation was but variety of labor. When his wearied mind demanded its turn of relaxation, the most arduous bodily toil succeeded: and this round of exertions, mental and corporeal, was kept up with an elasticity of spirits and activity of mind truly surprising. After a journey of fifty miles, performed on foot in a single day, book in hand, praying and reading by turns, and scarcely stopping to take the simple refection that nature required, he would meet his friends in the evening with a freshness of spirits and gaiety of conversation which could not be surpassed. If as a pastor he had made an appointment, no obstacle could hinder him from keeping it. The mountain torrent, swollen with wintry rains and overflowing its banks, could not stop him. If other means of crossing it were not at hand, he plunged into its freezing tide, and amid masses of floating ice swam to the opposite shore. No sacrifice of comfort or necessary repose, neither hunger nor thirst, nor summer's heats nor winter's colds, could check his enthusiastic zeal or cause him to fail in punctuality to his engagement. But his charity towards the poor was perhaps the most edifying trait in his character. It did not consist in merely pitying their miseries and exhorting others to relieve them. He was in the habit of visiting them in person, and in his own hands he bore the assistance which they needed and he was able to procure them—thus literally "feeding the hungry and clothing the naked." His benevolence was ingenious in obtaining means for its exercise. Many a time he stripped himself of garments necessary to his own comfort, to bestow them on some shivering victim of poverty. But he seemed to delight in suffering himself, that he might alleviate the sufferings of others. Ingratitude on their part but inflamed his charity the more. The bigot, who drove him from his door by day, could not prevent him from bringing clothes and provisions to his needy family by night. However

* Psalm xxv.

careful he might be to conceal his extraordinary good works, the general tenor and spirit of his conduct could not be hidden from the young ecclesiastics, whom he taught by word and example.

As a professor of theology, he excelled chiefly in two things—a vast erudition, which left nothing unexplored, and a singular power of generalising, which enabled him to grasp his whole subject and handle it with ease by bringing all its details under a few grand principles. In exhibiting and supporting these principles he put forth all his strength. After adducing the evidence, which his extensive reading readily furnished, elucidating it by his luminous explanations, and applying the logical tests with cautious judgment and impartial rigor, his excursive mind brought in a rich and almost gorgeous profusion of analogies and illustrations from every part of the wide domains of human knowledge. Thus qualified for the task of directing and instructing ecclesiastics, he was able to render immense services to religion. There is scarcely a diocess in this country which is not indebted, (some of them very largely indebted,) to his zeal, piety and learning, and his great success in communicating his own spirit and knowledge to those whose ecclesiastical education he directed. If many worthy and highly useful missionaries have gone forth from Mt. St. Mary's, to bear the blessings of religion to those who had them not before, or were but ill provided with them, it is under God owing in a great degree to Mr. Bru-te. If the bold assailants of our faith have been made to repent their temerity by its able defenders, no small proportion of these issued from the school, and were armed for the defence by the learning of Bishop Bru-te.

In other spheres he labored with equal devotion and similar success. He was for many years the spiritual director of the Sisters of Charity, at St. Joseph's, and the main auxiliary of Mr. Dubois, under whose superiorship, the sisterhood arose from the humblest beginnings to a state of prosperous maturity. It was Mr. Bru-te's arduous and responsible task to strengthen the vocation, foster the piety, enlighten and confirm the virtue and fan into a burning flame the charity both of the novices and professed Sisters. He and the venerable superior were both men of God: to God they recommended all their undertakings, trusting in him alone for success; and his grace was with them and his blessing on their labors. Look abroad and behold the fruits of their zeal in the charitable institutions which adorn the land and avert from it the anger of Heaven. The helpless orphan has found a mother to feed and clothe and comfort its distress, and teach its infant tongue to lisp the blessed name of Jesus. The raving maniac is soothed and calmed and readily yields obedience to the sweet voice of heavenly charity. The destitute sick enter the public hospital or infirmary assured of having a tender nurse, whose soft tones shall charm away the pains of disease or cause them to be patiently borne, for the love of their suffering Saviour. When pestilence stalks through the land and friends and neighbors flee from the house of infection, and "they that were near stand afar off," charity leads her humble daughters there, fearlessly to inhale the breath of contagion and to be the servants of those,

who else would have none to keep them: and there are angels of mercy bending over the bedside of the dying, who, while they wipe away from the sunken brow the clammy sweat of death, fix the dimmed eye on the sign of salvation and turn its expiring glance to heaven. Humanity, charity, religion is in no slight degree indebted for these blessed results to the ardent zeal of Bishop Dubois and Bishop Bru-te.

The pious congregation of Emmitsburg will tell how fruitful were the labors of their beloved pastor. The whole neighborhood around will attest the happy effects of his missionary toils, his instructions, his prayers, his unquenchable charity. Where is the poor man's cottage that he has not entered as a messenger of peace and mercy? Who was sick and he did not visit and comfort him? Who was in want, and he did not afford him, poor though he was himself and always wished to be,—some charitable relief? What road was there so rough, what weather so inclement, what night so dark, that he would not fly on foot and alone to minister the sweet consolations of religion? Did scandals arise? How his soul burned witbin him, until the scandal was extinguished and the evil remedied! Were neighbors at enmity? He was seen cowering under the fury of a winter storm, and pelted with driving sleet and snow, as he returned a considerable distance from the blessed work of reconciliation. It was the anniversary of that day on which our Saviour died to make our peace with God. But who can recount the innumerable instances of his disinterested zeal, his burning charity, his heroic self-denial? How many of his virtuous deeds—how many acts of benevolence, now known to none but God, will be brought to light before the assembled universe on the great day, where every one shall receive his proper retribution!

His extraordinary piety was obvious to all; manifesting itself at the altar where he offered the spotless Lamb, as in the pulpit, where he proclaimed the truths of the gospel. Even those, who could not understand him, because of his imperfect pronunciation of our language, often went away deeply moved and edified; although they could not account for this effect nor explain it otherwise, than by saying, that he appeared to them, not as a man, but as an angel, speaking to their souls in the name and by the authority of God. But for those who did understand him well, what a rich spiritual repast was afforded by his eloquence—for he was eloquent in spite of his defects of idiom and pronunciation! How pleased were they to hang upon his accents! How did they love to follow the eagle flights of his genius! How soon did their faith shake off its heavy slumbers, as conscience from the deep abysses of the heart responded to his bold appeals, and the smallest spark of charity rose into a consuming flame, and hope grew strong within them and began to fix a steady look on heaven! And how much more eloquent in the cause of virtue than eloquence itself, was the powerful pleading of his example!

But the time arrived when this "burning and shining light" was to be placed on the golden candlestick of the Apostles. A bishop was required for Vincennes—one worthy to be the first occupant of a newly erected see; and the eye of the distant

Father of all the faithful rested on the distinguished qualifications of Mr. Bru-te. He would gladly have avoided this appointment. He would have preferred an humble retirement to any post of honor, not to add of emolument, for that he ever disdained as unworthy of a priest. A splendid episcopacy he would undoubtedly have declined. But to make new sacrifices,—to take up his lot in poverty and privation among entire strangers—to go far from whatever was dear to him on earth,—to be an instrument in the hands of Providence for spreading the glad tidings of salvation, and causing God's name to be honored in the rising West, and to use his influence in his mother country to procure missionaries and other means for carrying on the work of redemption in the land of his adoption,—this his spirit of self-denial, his zeal, his charity would not permit him to refuse. In any case it would have been a trial to his conscience to have exercised even the right of respectful remonstrance, when the visible head of Christ's Church had spoken. He dared not do so when that voice called upon him to make so many sacrifices and endure so much. He therefore bowed his head to a thorny mitre, and in the fall of 1834 proceeded towards his distant diocess. He left, but he never forgot his beloved mountain. Twice he revisited it. Twice his fond looks wandered over this cherished spot, whose very name was endeared to him by his tender devotion to the mother of God; where every object wore the charm of old familiarity, and where he had hoped to spend the quiet evening of his days, and, when his sun of life had set, to mingle his remains with those of his former friends, who seemed to await him in their peaceful mountain graves. The first time he was on his return from Europe. He had stood amid the ruins and resurrection of the eternal city: he had received the blessing of the common Father of the Christian world, and he had been honored with marks of his peculiar esteem and favor. With inexpressible emotions of thankfulness and joy, he had offered up the victim of salvation in the eucharistic sacrifice on the tombs of the Apostles. He had also scanned with the eye of genius and cultivated taste the noble productions of ancient and modern art, plunged into the labyrinths of Rome's great libraries, and by the evidences of his enlightened curiosity and profound erudition, as well as of his virtuous simplicity of manners, won the admiration of the first scholars of the age—of such men as Cardinal Angelo Mai and Cardinal Mezzofanti. At Vienna he had been ushered into palaces, courted by the great, the learned, and the pious, treated with marked respect by the imperial family. He had also revisited for the last time his own "beautiful France," and there he had found himself encircled by affectionate relatives and devoted friends, honored by the noble and powerful and admired by all:—and it was after all this—all this, which he had left without a sigh, that he returned to his beloved Mountain, and left it with a sigh, that he could not again bury himself in its peaceful obscurity.

He was consecrated bishop in the cathedral of St. Louis on the feast of St. Simon and St. Jude, and accompanied by the venerable bishop of Louisville and his former pupil the bishop of Cincin-

nati, he took possession of his episcopal see on the 5th of November following. At Vincennes he found himself in the most trying circumstances. He was a stranger, poor and alone. He saw around him little more than the wrecks of the Catholic faith and discipline of the original settlers. Looking abroad he beheld indeed an immense field for labor; but the ground was almost unbroken. Every thing was to be commenced and all was to be effected by himself. Destitute as he was of every human means of success, he applied with courage to his allotted task, and while he freely exposed himself to "the heat and burthen of the day," he prayed with fervor and confidence to the "Lord of the harvest, that he would send laborers into his harvest."* In less than eight months he had travelled more than a thousand miles on horseback, over roads almost impracticable; had visited every part of his extensive diocess, and was as familiar with the minutest circumstance regarding its missions and those of the west in general, as if the whole of his valuable life had been devoted to them exclusively. He then proceeded to Europe to procure the succours which he needed. More than twenty missionaries accompanied him on his return: and he obtained from the charity of our Catholic brethren in the old world, considerable resources for establishing schools, building churches, founding an asylum for destitute orphans, and celebrating the holy mysteries with becoming dignity.† His previous residence at Vincennes, though brief, had made so favorable an impression on the minds of all, that, on his return from Europe, he was greeted by the citizens of all denominations, with every possible mark of esteem and respect. Now commenced a new series of labors. There was no station in his diocess which he did not visit repeatedly. At home he was at once the bishop, the pastor of the congregation, the professor of theology, the father

* Matthew ix. 38.

† As he crossed the Atlantic nine times, and such occasions always elicited new proofs of his characteristic virtues, we shall give the words of an eye witness of his conduct, who accompanied him on his last voyage. "Nothing could surpass his kindness and attention to all during the voyage from Europe. He had obtained a special permission from his Holiness to celebrate mass on board the vessel; but the passage was so tempestuous that we could rarely enjoy that consolation. We had thirty days continued storm, part of the time the helm lashed, dead lights up, and the sea breaking tremendously over the ship at every instant. We were nearly all very unwell. The good Bishop alone was calm, as when seated in his own library,—sharing all the inconveniences of a protracted voyage and bad accommodations,—neglecting himself, and attending with unwearied solicitude to the wants of every one. Night and day was he beside the berths of those whom sickness rendered incapable of assisting themselves. Even the poor deck passengers (most of them Dutch) had a large share of his good offices. Amidst all this he found time to write a great deal, prepared an immense quantity of matter for his European correspondence, and held from time to time the most interesting and instructive conversations on the political and religious state of America, and particularly on the field of our future labors. The most minute circumstances regarding the Western missions were familiar to him. His comprehensive mind grasped the whole at a single glance, and his habits of analysis, aided by a powerful memory, enabled him to retain all that was valuable."

of his family, (for so he always designated his ecclesiastics,) the benefactor of the poor, and the affectionate friend of all. In a short time he had opened a college, established at his own expense a free school, which is attended by from seventy to eighty pupils, and founded another for girls together with an orphan asylum, under the superintendence of the sisters of charity. In order to carry on these various schemes of beneficence and actuated by a spirit of humility and self-denial, he submitted to many privations, which his declining health could ill sustain. The bishop, clergy, seminarians and scholars of the college occupied the same house, took their meals in the same refectory, and in every respect constituted but one family. He reserved no privileges to himself: he would have no advantages or comforts which he could not share with all. His labors were so multifarious and burthensome, that they would scarcely be credible to those who did not know his wonderful activity of mind and powers of endurance. In addition to the occupations I have already mentioned, he taught theology in his seminary, gave lessons in French in one of his academies, furnished a large amount of historical and antiquarian information to the literary societies of Vincennes, wrote twice a month to every priest in his diocess and maintained an extensive correspondence with almost every part of Europe and America.* It is but a short time since he took possession of his episcopal see. He found a single priest and but two or three churches in his diocess. He has left twenty-three missionaries in it, and in every town almost, besides many stations in country places, a temple has risen or is rising up to the honor of the living God. Though his health and strength, bending at last under the excessive toils and self-denials, which all his life-long he imposed on himself, were fast declining, he visited again and again every part of this sparsely settled portion of the West. Wherever might be found a handful of the faithful, to whom he could break the bread of life, thither his zeal urged him to repair; and thither he would go alone, on horseback, in every kind of weather, a lonely wanderer through the solitude of vast prairies or deep and gloomy forests, silently communing with his God and supported by the consciousness that he was toiling and suffering for the love of his Redeemer and the everlasting welfare of his fellow men. Broken down by his malady,—a wasting consumption,—and pronounced incurable, he still proceeded on these errands of mercy, "going about," like his divine master, "doing good to all." Wherever he went he engaged in all the duties of an ordinary pastor. To assist and console the poor laborers on the public works, he visited them in person, heard their confessions, preached and said mass in their miserable dwellings, administered the sacraments and prepared the dying for the awful passage to eternity. Difficulties that would have disheartened and obstacles which might have been called insurmountable, but animated his

* He has been known to return from a day's mission, find thirty letters on his table, and answer every one before retiring to rest. He made it a rule never to indulge a second sleep the same night; so that if he happened to awake at one or two in the morning, he instantly arose, lit his candle, and wrote or studied till day-light.

zeal and charity. Having commenced a journey of four hundred miles, in such a state of bodily suffering, that he could not sit upright on his horse, he nevertheless completed it, without the intermission of a single day. Shortly before his death, he left Vincennes to visit a distant mission, which he had already visited thrice within the year, and though so weak and extenuated, that he could scarcely support his tottering frame; in the absence of the pastor he answered three distant sick calls on the same day; and almost dying, administered the consolations of religion to those who appeared no nearer mortal dissolution than himself. His desire was "to spend and be spent himself for souls,"* "that he might gain them to Christ;" and his motto seemed to be those beautiful words of St. Paul: "I do not count myself to have apprehended,"—that is, to have reached the goal—"but one thing I do; forgetting the things which are behind, and stretching myself forth to those which are before, I pursue towards the mark for the prize of the supernal vocation of God in Christ Jesus."†

"He shone in his days, as the morning star in the midst of a cloud; and as the moon at the full, and as the sun when it shineth, so did he shine in the temple of God. And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring; and as the lilies, that are on the brink of the water; and as the sweet-smelling frankincense in the time of summer: and as a bright fire and frankincense burning in the fire: as a massy vessel of gold adorned with every precious stone: as an olive-tree budding forth, and a cypress-tree rearing itself on high, when he put on the robe of glory and was clothed with the perfection of power. When he went up to the holy altar, he honored the vesture of holiness; and when he took the portions out of the hands of the priests, he himself stood by the altar. And about him was the ring of his brethren: and as the cedar planted on mount Libanus, and as branches of palm trees, they stood round about him, and all the sons of Aaron in their glory. * * * * And finishing his service on the altar, to honor the offering of the Most High King, he stretched forth his hand to make a libation, and offered of the blood of the grape. * * * * Then all the people together made haste and fell down to the earth, upon their faces, to adore the Lord their God, and to pray to the Almighty God the Most High. * * * * Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give glory to God with his lips and to glory in his name."‡

Death, which could be no unwelcome visiter to one whose thoughts, hopes and affections all centred in a better world, found him full handed of good works and longing only "to be dissolved and to be with Christ."§ Invincibly patient and resigned under the severest suffering, full of tender piety, calm, collected and brightly exhibiting his characteristic virtues to the last, he set a beautiful example of the manner in which a Christian should prepare himself to run his final race, and win the crown of a glorious immortality. As his strength diminished, his devotion increased. He

* 2 Cor. xii. 15. † Phil. iii. 13, 14. ‡ Eccles. l. § Phil. i. 23.

sought no alleviation for his sufferings: on the contrary he was eager still to labor and endure, in the two-fold view of doing good to others and resembling more his crucified Saviour. When unable to walk or stand, he would at least sit up and write to any, whom he could hope to benefit by his correspondence; and to those around him he would speak on pious subjects, such as the love of God, conformity to his holy will, or devotion to the Blessed Virgin, with the unction of a saint and the ardor of a seraph. But six hours before his death, he wrote with his own hand, and not without much difficulty and pain, several moving letters to persons who had unfortunately abandoned the practice of their faith, and to whom he wished to make this dying appeal in behalf of their souls, while the portals of eternity were closing upon him. These last precious days of his life were thus entirely taken up in works of charity, in instructing, edifying and consoling those who were with him, and in intimate and affectionate communion with his God, whom he hoped soon "to see face to face" and to love and enjoy forever. He preferred often to be left alone, that he might the more freely indulge his pious feelings, and for this end he would allow no one to watch by him at night, until his mortal agony had begun. When his friends affectionately sought to know what they could do to relieve his sufferings, he would answer them by pointing to some passage of sacred scripture or chapter of the Following of Christ, which he desired them to read to him, or by asking them to say some prayers for his happy death. No agonies of pain could extort from him a single expression of distress. "The will of God be done"—was the constant language of his lips, as it was the abiding sentiment of his heart. When preparing to receive the holy Viaticum, he wrote to us in the true spirit of saintly humility, requesting the prayers of our seminary and of the sisterhood, and begging pardon for whatever offence or bad example he had ever given to any one at either institution. A few days before his dissolution, the strength of his naturally vigorous constitution rallied for a time, and his physician promised him at least a temporary recovery: he told the physician he was mistaken, and, whether he knew it supernaturally or otherwise, named the exact time of his approaching departure. He gave himself, the orders for preparing his grave, and as calmly directed the mode of sepulture and proper rites to be observed, as if he was discharging an ordinary duty. On the morning of the day before his death, he remarked to the clergyman who attended him with unwearied solicitude and affection: "my dear child, I have the whole day yet to stay with you—to-morrow, with God!" To another pious friend he used these simple but expressive words, "*I am going home.*" Heaven was indeed his *home:* he had always so regarded it: there was his treasure: his heart was there: he had ever longed to be with God and "see him as he is;" and now the door of his Father's house was opening to him, and angels were on the wing to meet his departing spirit and conduct it to its place of rest. He was happy therefore amid the pangs and terrors of death; for he trusted that he was but going home. After having received the last sacraments, he directed the departing prayers to be recited, which he answered

devoutly and fervently until the last, and then on the morning of the 26th of June, at half past one o'clock, he calmly and sweetly surrendered his soul into the hands of his Creator. O how "precious in the sight of the Lord is the death of his saints!"* How different from the last moments of the poor deluded worldling—of the sinner trembling on the confines of this life, which he is loth to quit, and of eternity, which he justly dreads to enter. But blessed are the dead who die in the Lord. From henceforth now, saith the spirit, that they may rest from their labors; for their works follow them.†

His death was deplored as a general calamity. He was especially lamented by the poor, the widow and orphan. The people of Vincennes felt that they had lost a public benefactor. His own flock, both clergy and laity, bewailed, as well they might, the death of such a pastor. All with one accord mourned for the scholar, the philanthropist and the saint. Crowds of persons of every rank, and of all denominations, visited his corpse and assisted at the ceremonies of his burial. The mayor and civil authorities and learned societies of Vincennes passed resolutions to attend his funeral. The whole population poured forth to accompany in solemn silence his honored remains to their last resting place on earth.

* Ps. cxv. † Apoc. xiv. 13.

DIOCESSES OF THE UNITED STATES.

ARCHDIOCESS OF BALTIMORE.

CATHEDRAL OF BALTIMORE.

The See of Baltimore, embracing the State of Maryland and the District of Columbia, is occupied by the Most Rev. Samuel Eccleston, who was consecrated on the 14th of September, 1834.

CHURCHES AND CLERGY.

MARYLAND.

Baltimore—Cathedral, Most Rev. Samuel Eccleston, D. D.
Rev. C. I. White, *Rector*.
Rev. H. B. Coskery, *Assist.*

St. Patrick's (F. Point), Rev. James Dolan, *Pastor*.

St. James' (German), { Very Rev. Alexander Czvitcovicz, C. S. R.
Rev. John N. Neumann, C. S. R.
Rev. Joseph Fey, C. S. R.

St. Joseph's, Rev. Edw. Damphoux, D. D., *Rector*.

St. Vincent de Paul's, { Rev. John B. Gildea, *Pastor*.
Rev. P. S. Schreiber.

St. Mary's Chapel attached to the Seminary, Very Rev. Lewis R. Deluol, D. D.

Carmelite Chapel, Rev. John B. Gildea.

Chapel of the Visitation Convent, Rev. Francis L'homme.

St. Frances' Chapel, Rev. J. H. Joubert.

Chapel in Poppleton street, where a church is to be erected, divine service every Sunday, Rev. E. McColgan.

A large and splendid Gothic church, 150 feet by 68, is in course of construction, for the German Catholics, on the site formerly occupied by St. John's church.

Annapolis, Anne Arundel County, occasionally, Rev. M. Sanders, S. J., of White Marsh.

Arnold's Settlement, Allegany Co. St. Ignatius, 2d Sunday, } Reverend L. Obermeyer, of Cumberland.

Blooming Rose Set'nt, Al. Co. occasionally, }

Barnsville, Montgomery Co.—Rev. M. Gallagher, of Rockville.

Bohemia, Cecil Co., E. Shore—St. Francis Xavier, Rev. Geo. King, S. J., Rev. John B. Carey, S. J., Post-town, *Warwick*.

Boone's Chapel, Prince George's County—vacant.

Bryantown, Charles County, St. Mary's, 1st and 3d Sundays

Cob Neck, Charles Co. 1st and 3d Sund. } Attended from St. Thomas' manor.

Cornwallis Neck, Charles County, }

Conowingo, Cecil Co. St. Patrick's, 2d Sunday, Rev. J. Reid, dw. near Hickory P. O.

Cumberland, Allegany County, St. Mary's, 1st and 3d Sundays, and all holydays—Rev. L. Obermeyer.

Deer Creek, St. Ignatius, Harford County, 1st and 3d Sundays—Rev. J. Reid, near Hickory Post Office.

Dorset County, E. S., St. Mary's, every two months—Rev. G. King, who visits also *Kent County* every two months, and *Elkton*, Cecil County, occasionally.

Denton, Caroline Co., E. S., St. Elizabeth's, 1st Sunday; and *Easton*, Talbot Co., E. S., every third Sunday—Rev. James Lucas.

Dougharagan Manor, Anne Arundel County, 2d Sunday—Rev. B. S. Piot, of Ellicott's Mills.

Ellicott's Mills, Anne Arundel County, Howard District, St. Paul's, 1st, 3d, 4th, and 5th Sundays—Rev. B. S. Piot.

Emmitsburg, Frederick County, St. Joseph's—attended by Rev. Ph. Borgna.

Frederick, St. John's, Rev. John McElroy, S. J. Super.; Rev. B. A. Young, S. J.; Rev. James Power, S. J.

Fifteen mile Creek, Allegany Co. } Rev. Michael Guth, dw. at Hagerstown.

Hagerstown, Washington County, }

Hancock, Wash. Co. Church not ded. }

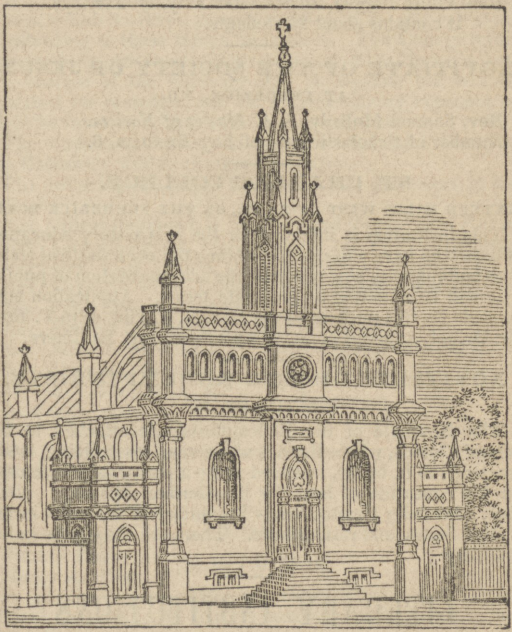
Havre de Grace, Harford Co. 5th Sund.—Rev. J. Reid. A lot has been secured here for the erection of a church.

Harbaugh's Valley, monthly attended from Mt. St. Mary's.
Lady's Chapel, St. Mary's Co.—attended from Newtown.
Long Green, Balt. Co. St. John Ev. 4th Sund.—Rev. J. Reid.
Liberty, Frederick Co. St. Peter's, } Attended from Fred'k.
Carrollton Manor, St. Joseph's, }
Merryland Tract, St. Mary's, }
Middletown Valley and *Jamison's*, }
Marlborough, Prince George's County—Rev. M. Sanders.
Mountain Church, near Emmitsburg—Rev. George Flaut, dwelling at the College.
Newtown, St. Mary's Co.—Rev. Mr. Enders, S. J., Rev. R. Woodley, S. J.
Oldtown, Allegany Co. 4th Sunday—Rev. L. Obermeyer, of Cumberland.
Piscataway, Prince George's Co.—
Pinewood Settlement, occasionally from Cumberland.
Queen Ann's Co., E. S., St. Peter's, 4th Sunday—Rev. G. King.
Rock Creek, *Rockville*, } Montgomery Co. Rev. M. Gallagher.
St. Joseph's, Talbot Co. E. S., 1st, 4th and 5th Sundays, and all festivals—Rev. Jas. Lucas, S. J. Post Office, *Wye Mills*.
Sacred Heart Church, *St. Aloysius*, near Leonardtown, *St. John's* and *St. Joseph's*, } St. Mary's Co., attended occasionally from Newtown.
St. Inigoes, *St. Nicholas*, } St. Mary's Co.—Rev. Joseph Carbery, S. J.
St. Thomas' Manor, Charles Co.—Rev. Aloysius Mudd, S. J. and Rev. J. Moore, S. J.; who also attend *Newport* and *Pomfret* in the same county. Post-town, *Port Tobacco*.
St. Joseph's, near Emmitsburg—Rev. H. Xaupi.
Taneytown, Frederick Co.—Rev. Nicholas Zocchi.
Westminster, Carroll Co., 3d Sunday—Rev. Nicholas Zocchi, dwelling at Taneytown.
Whitemarsh, Prince George's Co.—Rev. Matthew Sanders, S. J. Post-town, *Queen Ann*.
Zachia, (Upper,) Charles County.

DISTRICT OF COLUMBIA.

Washington, St. Patrick's, { Very Rev. William Matthews, Rev. Henry Myers.
St. Peter's—Rev. Joseph Vanhorsigh.
St. Matthew's—Rev. J. P. Donelan.
Alexandria—Rev. Roger Dietz. S. J.
Georgetown, Trinity Church, { Rev. Peter P. Kroes, S. J. Rev. P. O'Flannigan, S. J.
Chapel of the Visitation—Very Rev. William Matthews.

ECCLESIASTICAL INSTITUTIONS.



ST. MARY'S CHAPEL.

ST. MARY'S THEOLOGICAL SEMINARY.

BALTIMORE, MD.

This institution is under the charge of the Sulpitians, and has 20 students. Very Rev. L. R. Deluol, D. D. *Superior.* The other Rev. gentlemen who reside in the Seminary, are:

Rev. James H. Joubert,
Rev. Peter Fredet, *Prof. of Theol. and Eccl. Hist.*
Rev. Francis L'homme,
Rev. Augustin Verot, *Ass't Prof. of Theol.*

MOUNT ST. MARY'S THEOLOGICAL SEMINARY.

NEAR EMMITSBURG, MD.

Rev. John McCaffrey, *Superior.*
Rev. Philip Borgna, *Director and Prof. of Theology.*
It contains about 25 students.

NOVITIATE OF THE SOCIETY OF JESUS.

AT FREDERICK, MD.

Rev. Samuel Mulledy, S. J. *Master of Novices.*
Number of Scholastics, 3; of Lay-Brothers, 6.

ST. CHARLES' COLLEGE.

SIXTEEN MILES WEST OF BALT., ON THE FREDERICK ROAD.

This institution is intended for the preparatory education of boys who have a desire to embrace the ecclesiastical state. The buildings are now ready for the accommodation of pupils, who will be admitted on moderate terms. Application may be made for this purpose to the Rev. B. S. Piot, or to V. Rev. Dr. Deluol, Superior of St. Mary's Seminary, Baltimore.

NOVITIATE OF THE REDEMPTORISTS.

BALTIMORE, MD.

The Novitiate of the Redemptorists is attached to St. James' Church, where there is also a spacious building, lately erected, 100 ft. by 30, intended to be a preparatory seminary for the education of boys for the German Missions. Very Rev. Alexander Czvitcovicz is Provincial of the order in the United States, and resides here. There are six youths in the seminary.

LITERARY INSTITUTIONS

FOR YOUNG MEN.

ST. MARY'S COLLEGE,

BALTIMORE, MD.

TERMS.

BOARDERS AND HALF BOARDERS.

Boarding, *per annum*, ...	$140	payable half-yearly in advance.
Half-boarding, *per annum*, ...	70	
Tuition for all the branches comprised in the course, except music, drawing, and dancing, *per annum*, ...	60	

DAY-SCHOLARS.

Tuition, *per annum*, ... $60—payable quarterly.
Entrance, ... 5

Washing, mending, and attendance in sickness are extra expenses, which however, parents residing in the city can avoid by attending to those things themselves. The College terms are: washing, *per annum*, $18; mending, $12; Doctor's fees, $8; charges of the infirmary $2. A separate bill will be furnished for remedies, and such extraordinary expenses as might be incurred during a protracted sickness.

The students attending the classes of Natural Philosophy and Chemistry will be charged $10 extra.

The following is a list of the officers and professors in the College:

Rev. Gilbert Raymond, D.D. *Pres't and Prof. of Mor. Philos.*
Rev. Edward Knight, *Vice-President and Prof. of Rhetoric.*
Very Rev. L. R. Deluol, D. D. *Professor of Hebrew.*
Rev. Augustin Verot, *Professor of Mathematics and Physics.*
Rev. Peter Frédet, *Professor of History.*
Rev. Francis L'homme, *Professor of Greek.*
Rev. John B. Randanne, *Professor of Latin Literature.*
Rev. James H. Joubert, Joseph A. Pizarro, A. M. A. Freitag, LL. D. } *Professors of Modern Languages.*
Rev. John Hickey, Rev. Hugh Griffin, Maximilian Oertel, } *Assistant Professors.*
Rev. A. J. Elder, *Treasurer.*
Rev. Wm. A Blenkinsop, *Prefect.*
Samuel Smith, *Teacher of Drawing.*
Patrick Kelly, Henry A. Allen, } *Teachers of Music.*

In addition to the gentlemen above named, most of the clerical students in St. Mary's Seminary assist in the duties of the College.

The number of students in the College during the academical year, 1840–41, was 140, of whom 80 were boarders.

GEORGETOWN COLLEGE,

DISTRICT OF COLUMBIA.

EXPENSES.

The annual pension for tuition, board and lodging, washing and mending linen and stockings, for stationery, and medical aid and medicine, is $200 00
For half-boarders, ... $125 00
For day-scholars, ... 50 00

All charges must be paid half-yearly in advance.

Whatever books may be required for the different classes, may be procured by the parents or guardians themselves, or will be supplied by the College at the most moderate charges. All books of whatever kind must, however, be submitted to the supervision of the Prefect of the Schools, without whose permission none will be allowed circulation in the College.

The following are the Rev. gentlemen residing in the institution:

Rev. James Ryder, S. J. *President.*
Rev. Thomas Lilly, S. J., *Vice-President and Treasurer.*
Rev. George Fenwick, S. J. *Prefect of Studies.*
Rev. Anthony Rey, S. J. *Professor of Moral Philosophy.*
Rev. Stephen Gabaria, S. J. *Professor of Theology.*
Rev. James Curley, S. J. *Professor of Mathematics.*
Rev. Samuel Barber, S. J. *Professor of Rhetoric.*

Besides the above, there are eight professors in the classical and mathematical departments, and four prefects who attend the students in the hours of recreation, in their private studies and at recess. V. Rev. Fr. Dzierozinski, S. J., Provincial of the Maryland Province; V. Rev. L. Debarth and Rev. Fr. Vespré, Gen'l Procurator of the Society, reside in the institution.

During the last year there were 140 students in the College, almost all boarders.

MOUNT ST MARY'S COLLEGE,

NEAR EMMITSBURG, MD.

TERMS.

Board and Tuition, including the entire classic and scientific course, together with the modern languages; also, doctor's fees, washing and mending of clothes, use of bed and bedding, payable half-yearly in advance, per annum, $182; Music and Drawing are extra charges. Medicines are furnished at the apothecary's rate, and seldom add to the bill of expenses. Parents and guardians, if they prefer it, can pay a sum which will be in full for all the branches of education taught in the College, for boarding, clothing, use of books, stationery and other expenses, except musical and mathematical instruments and pocket money.

The following are the Rev. gentlemen attached to the Institution:

Rev. John McCaffrey, A. M. *President, Prof. of Moral Philosophy and Rhetoric.*
" John McCloskey, A. M. *V. President, Prof. of Hist.*
" Patrick Corry, A. M. *Pref. of Studies, Professor of Greek and Latin.*
" Philip Borgna, D. D. *Prof. Theol. and Sac'd Script.*
" Honoratus Xaupi, A. M. *Prof. French and Spanish.*

Rev. Thomas McCaffrey, A. M. *Prof. of Discip. &c.*
" Francis McCaffrey, A. M. *Pref. of Discipline.*
" Wm. Elder, A. M. *Assistant Tutor.*
Caspar J. Beeleke, A. M. *Prof. of German.*
James Clarke, A. M. *Prof. of Mathematics, &c.*
Francis P. Giraud, *Prof. of Chemistry, &c.*
William André, *Teacher of Music.*
Besides the above, there are several assistant tutors.
The number of pupils is 130.

ST. JOHN'S LITERARY INSTITUTION,

FREDERICK CITY, MD.

Each scholar is required to pay on entering, fifty dollars, which entitles him to a place in the school, until he completes the course adopted by the institution without any other charges for tuition. Three dollars a year are to be paid also in advance by each student, for contingent expenses. Parents unable to make the donation of fifty dollars, (which is applied to pay off the debt incurred for the buildings) can have their sons educated by paying the sum above mentioned for fuel, &c. No scholar received unless he knows how to read, and bears a good moral character.

Rev. John McElroy, S. J. *Superior.*
Rev. Benjamin A. Young, S. J.
Rev. James Power, S. J.

Besides the above, there are 2 scholastics and 3 lay brothers in the institution. The present number of pupils is 115.

CONVENTS AND FEMALE ACADEMIES.

CONVENT OF THE VISITATION OF THE B.V.

AT GEORGETOWN, D. C.

This community consists at present of seventy-four members, forty-three of whom are of the rank of choir-sisters, seventeen lay sisters, seven novices, and five out-sisters.

LADIES' ACADEMY OF THE VISITATION,

AT GEORGETOWN, D. C.

TERMS.

Entrance, ...	$5 00
Board, tuition, &c. per annum, . . .	150 00
Washing, ... ditto	12 00
Mending, ... ditto	4 00
Ink, quills, and paper, ditto	5 00
Half-boarders, . . ditto	60 00
Day scholars, (per annum,) pay . .	40 00

EXTRA CHARGES.

For each of the languages, except English, quarterly,	$5 00
Drawing, Painting on Velvet and in water-colors, quarterly,	5 00
Painting in Oil, ditto	15 00
Harp, ditto	20 00
Piano, ditto	12 00
Use of Piano and Harp, per annum,	3 00
Guitar, quarterly,	12 00
Its use, per annum,	2 00
Use of Philosophical Apparatus, per annum,	5 00

Dancing at the Master's charges.

Boarders pay the current charges, semi-annually, in advance. Day scholars, quarterly.

During the last year, there were 130 young ladies in the Academy, 82 of whom were boarders.

CONVENT OF THE VISITATION OF THE B.V.

Corner of Park and Centre streets,

BALTIMORE, MD.

This community consists of thirty-three members; twenty-one choir sisters, four lay-sisters, four novices, and four out-sisters.

YOUNG LADIES' ACADEMY of the VISITATION.

Corner of Park and Centre streets,

BALTIMORE, MD.

TERMS:

FOR BOARDERS.

Board and tuition, per annum,	$150 00
Washing, mending, &c. ditto	20 00

FOR HALF-BOARDERS AND DAY SCHOLARS.

Half-boarding, per annum,	60 00
Tuition in the higher branches,	60 00
Elementary instruction,	40 00

EXTRA CHARGES:

Ink, quills, &c.	per annum,	5 00
Ordinary Infirmary charges,	ditto	3 00
Each of the languages except English,	quarterly,	5 00
Music on the Piano,	ditto	15 00
Music on the Harp,	ditto	20 00
Music on the Guitar, and use of instrument,	ditto	12 00
Use of Piano or Harp,	ditto	3 00

Drawing and Painting, ... quarterly, 5 00
Oil Painting, ... ditto 12 50
During the last year there were 111 pupils in the academy.

ST. JOSEPH'S SISTERHOOD,

NEAR EMMITSBURG, MD.

This is the mother-house of the Sisters of Charity, founded in 1809. The community numbers at present one hundred and nine members, forty-five of whom are professed sisters, fifty-seven novices and seven candidates. The *Mother Superior* is sister Mary Xavier. Besides the number of sisters above mentioned, there are nearly two hundred employed on different missions throughout the United States, principally in the direction of Orphan asylums and Free-schools.

ST. JOSEPH'S ACADEMY,

Conducted by the Sisters of Charity,

NEAR EMMITSBURG, MD.

ANNUAL ORDINARY CHARGES:

Board, ordinary tuition, doctor's fees, six months in advance, ... $128 00
Bed and bedding, $7 00, washing and mending, $12 00, pocket money, $6 00, ... 25 00
Clothing, books, postage, medicine, materials and implements used in the different branches of education, are charges which depend on circumstances, and the directions of parents.

ANNUAL EXTRA CHARGES:

Each foreign or ancient language, ... $20 00
Drawing and Painting, ... 20 00
Piano and its use, ... 44 00
Guitar do 44 00
Harp do 80 00
Vocal music accompanies instrumental without any additional charge.
The following branches are taught to those who wish to learn them:
Transferring, Painting on Velvet, or Shell-work, . $5 00
Japanning or Artificial Flowers, ... 10 00
At the close of the year in June, 1841, there were 160 boarders in the academy.

CARMELITE CONVENT,

BALTIMORE, MD.

The present number of sisters in this institution is 26, including five novices.

CARMELITE SISTERS' ACADEMY,

For the Education of Young Ladies,

AISQUITH STREET, BALTIMORE.

TERMS.

Tuition per quarter, comprising twelve weeks, payable in advance:

First class,	$10 00
Second class,	8 00
Third class,	6 00
Fourth class,	4 00
Stationery,	37½
Fuel for the season,	1 00

EXTRA CHARGES.

French, per quarter,	$5 00
Drawing and Painting, per quarter,	5 00
Painting on Velvet, do.	5 00
Music on Piano, do.	10 00
Use of instrument, do.	1 50

Present number of pupils, 55.

ST. JOHN'S FEMALE BOARDING SCHOOL,

FREDERICK, MD.

This institution is conducted by the Sisters of Charity.

TERMS.

Board and tuition, with washing and mending, per annum, $100.

Doctor's fees and medicine, $3 per annum.

Music, Drawing, and French will be taught, if required, at the usual prices.

Each pupil will provide bed and bedding—or, if they prefer, pay $5 per annum for the use of these articles.

In every case six months' board must be paid in advance. No deviation from this rule.

The number of pupils boarding in the academy is 61.

SCHOOL FOR COLORED GIRLS,

UNDER THE DIRECTION OF THE SISTERS OF PROVIDENCE.

The Sisters of Providence are a religious society of colored women, established in Baltimore in June, 1829. The present number of Sisters is 16.

TERMS.

Boarding and tuition, monthly, payable in advance,	$4 00
Fuel for the winter quarter, ...	1 00
Half-boarding and tuition, monthly, payable in advance, ...	2 00
Fuel for the winter quarter, ...	50

DAY SCHOLARS.

Tuition quarterly, payable in advance, ...	$2 00
Fuel for the winter quarter, ...	50
For the use of books, day scholars pay annually, .	37

Boarders pay an extra charge for books and stationery, the care of the sick, washing and mending—unless parents choose to attend to these objects themselves—the whole may be furnished by the school for the sum of $24 annually,—but in case of protracted sickness the doctor's bill is added.

The pupils are to be provided at their entrance with bed and bedding, or are furnished by the Sisters for $8.

CHARITABLE INSTITUTIONS.

ST. MARY'S FEMALE ORPHAN ASYLUM and Free School, Franklin street, Baltimore, which supports 55 orphans, and affords daily instruction to about 200 poor children. It is served by five Sisters of Charity. Sister SOPHIA, *Sister Servant.*

ST. VINCENT'S MALE ORPHAN ASYLUM and Free School, in Front street, Baltimore. A large three story building has been lately finished, and is now occupied as an Asylum for male orphans. It is served by 3 Sisters of Charity, who have 12 orphans under their charge. The free school numbers about 200 children. Sister ANN ALEXIS, *Sister Servant.*

BALTIMORE INFIRMARY, connected with the Medical College, in which there are generally from 50 to 60 patients. The house is served by 7 Sisters of Charity. Sister MARY CHRYSOSTOM, *Sister Servant.*

MOUNT ST. VINCENT'S HOSPITAL for the insane, on the northern boundary of the city of Baltimore. This institution belongs to the Sisters of Charity, and is under their charge. The present number of patients is 30. The number of Sisters employed in the establishment is 8. Sister MATILDA, *Sister Servant.*

ST. PATRICK'S SCHOOL for boys and girls, attached to St. Patrick's church, F. P. This is a handsome building, in which upwards of 200 children are daily assembled for instruction.

CARROLL SCHOOL. A beautiful and spacious building is now in progress of erection, and will soon be completed, in Saratoga street, near the Cathedral, the first story of which is to be used as a school for boys.

SUNDAY SCHOOL for colored girls, at the Female Asylum, Baltimore.

AT ST. MARY'S COLLEGE, Baltimore, three Sisters of Charity are employed in superintending the household department and the infirmary. Sister MARY FELICITE, *Sister Servant.*

CHARITABLE RELIEF SOCIETY, in Baltimore, for the spiritual and temporal relief of the sick.

FEMALE MUTUAL RELIEF SOCIETY in Baltimore, for the spiritual and temporal aid of the members who belong to it. It numbers upwards of one hundred members.

LADIES' ORPHAN SOCIETY, in Baltimore, to aid the funds of St. Mary's Female Asylum.

ST. JAMES' INDIGENT AND SICK SOCIETY, in Baltimore, connected with St. James' congregation, to relieve the wants of the sick and the poor.

CALVERT MALE BENEFICIAL SOCIETY, in Baltimore, for the assistance of those who belong to it.

ST. JOSEPH'S BENEFICIAL SOCIETY, in Baltimore, for the relief of its members.

TOBIAS SOCIETY, in Baltimore, for the decent burial of Catholic colored persons.

MUTUAL RELIEF SOCIETIES.—Two of them exist in Baltimore among the Catholic colored people, for the aid of those who belong to them.

ST. JOHN'S ASYLUM and Free School, connected with the Academy in Frederick city. It has 21 orphans and 100 pupils. This institution and the academy adjoining it are served by 10 Sisters of Charity.

FREE SCHOOL, at the Convent of the Visitation, Georgetown, D. C., in which upwards of 100 girls receive daily instruction.

FREE SCHOOL for boys, attached to Trinity church, Georgetown, D. C. It contains 100 pupils.

ST. VINCENT'S ASYLUM and Day School in Washington, D. C., attended by five Sisters of Charity. Sister MARTHA, *Sister Servant.* There are 50 female orphans and 150 pupils in the establishment.

AT MT. ST. MARY'S COLLEGE, 5 Sisters of Charity are employed in superintending the household department and the infirmary. Sister FELICITAS, *Sister Servant.*

FREE SCHOOL for girls at St. Joseph's, near Emmitsburg, average number of pupils, 50.

RELIGIOUS INSTITUTIONS.

CATHEDRAL FUND ASSOCIATION.—To aid the funds of the Cathedral, which is still unfinished.

CATHOLIC TRACT SOCIETY of Baltimore. During the year from January, 1841, to January, 1842, a tract was issued monthly, forming an aggregate publication of 145,000 tracts.

CATHOLIC CIRCULATING LIBRARY of Baltimore.—This library is kept at the M. Rev. Archbishop's house. A person who pays one dollar a year is entitled to the use of the books according to the rules.

SOCIETY of St. John the Evangelist; for the promotion of piety among young men.

CATHOLIC TEMPERANCE ASSOCIATIONS.—There are three at Baltimore, which do much good.

CATHOLIC TEMPERANCE SOCIETIES at Washington, D. C., Cumberland, and Ellicott's Mills.

RECAPITULATION.

Churches,	58
Chapels,	12
Churches building,	1
Other stations,	20
Clergymen on the mission,	39
Clergymen otherwise employed,	31
Ecclesiastical seminaries,	5
Clerical students,	64
Literary institutions for young men,	4
Female Religious institutions,	5
Female academies,	5
Charitable institutions,	22
Religious institutions,	10
Catholic population,	80,000

DIOCESS OF DETROIT.

THE Diocess of Detroit, which embraces the State of Michigan and Wisconsin Territory, was formed in 1833. The present bishop of the Diocess is the Rt. Rev. Frederick

Rézé, D. D. The Rt. Rev. Peter P. Lefevre, bishop of Zela *in part.*, is coadjutor and administrator of the Diocess.

CHURCHES AND CLERGY.

MICHIGAN.

Detroit, { Cathedral of St. Ann—Rt. Rev. F. Rézé, D. D., Rt. Rev. P. P. Lefevre, D. D., V. Rev. F. V. Badin, V. G., Rev. Thomas Morressy, Rev. Mr. Bowens.
Trinity Church, Rev. Martin Kundig, *Pastor*, Rev. Laurence Kelley, *Assistant*.
St. Mary's, Rev. Otho Skolla, sermon in German.

Rivière Rouge, St. Croix, *Rivière aux Ecorces*, } Occasionally, V. Rev. F. V. Badin.

Rivière aux Hurons, *Rivière aux Signes*, St. Charles, } Rev. Mr. Carabin.

St. Philip Neri's, near Detroit—vacant.

St. Paul's, Pointe à Guignolet, *St. Felicité's*, Anse Creuse, *St. Francis de Sales'*, Clinton River, *St. Felicilé* of St. Clair. } Alternately by the clergy of Detroit, who visit also *Rivière aux Sables* and *Black River*.

St. Ann's, Island of Michillimakinac—Rev. Mr. Santillè, who visits also *Point St. Ignace* and *Saulte Ste. Marie*.

Arbre Croche—Rev. Mr. Pierz, who attends some other stations.

Monroe, St. Antoine—Rev. Mr. Carabin.

Erie Bay Settlement, St. Joseph—Rev. Mr. Warlop.

Bertrand—Rev. S. Lalumiere, of the diocess of Vincennes.

St. Thomas,' *Ann Arbor*, *Northfield*, } Rev. Thomas Cullen, who also attends *Dexter*, St. John's, *Marshall*, *Jacksonburg*, *Ypselanti*, *Green Oak*, St. Patrick's, and *Pinkney*.

Grand Rapids—Rev. Mr. Vizosky, Rev. Mr. Kopp. Sermons in French, English, German, and Indian.

Connor's Creek, Chapel of the Assumption—vacant.

WISCONSIN TERRITORY.

Green Bay, Brown Co. St. John the Evangelist—Rev. Floriment Bonduel. Sermon in French and English.

Little Chûte Cockalin—Rev Theodore Vandenbrock. Sermon in Indian and French.

Milwaukie, Milwaukie Co. St. Luke's—Rev. P. Kelly, who attends several stations.

Southport, Racine Co.—A church is to be erected in this place.

Prairie du Chien, Crawford Co. St. Gabriel's—Very Rev. J. Cretin, who has also charge of the Menomany mission. Sermon in French and English.

La Pointe, Lake Superior, St. Joseph's mission—Rev. Frederick Baraga. Instructions in French and Indian.

Mineral Point, Iowa Co. and other stations, visited from Galena, Ill.

Potosi, Grant Co. St. Thomas',
Sinsinnawa Mound, Grant Co. St. Augustin's,
Shelsburg Diggings, Iowa Co. St. Matthew's,
} Attended from Dubuque.

St. Paul's Church, near Falls of St. Anthony,
Chippewa River Settlement,
} Attended from Falls of St. Anthony.

INSTITUTIONS.*

Trinity Church Academy.—The school is held in the basement of the Cathedral, and numbers from 80 to 100 pupils, boys and girls.

Academy for young ladies at Prairie du Chien, Wisconsin Territory.

Schools are conducted at St. Joseph's, Grand river, Arbre Croche, Greenbay, and Little Chûte Cockalin.

Ladies of Providence at Detroit, who render corporal and spiritual assistance to the poor.

Young Ladies' Charitable Society.—This association applies its funds to the relief of the poor.

The St. Mary's Association, for the purpose of embellishing Trinity Church.

Christian Doctrine Society, to conduct the Sunday Schools, and a library. The two Sunday Schools number 150 scholars, the library contains 800 volumes, which are issued weekly to the members of the society.

St. Cecilia's Society.—This society was established in 1837, for the purpose of organizing choirs for the Catholic churches of Detroit.

Temperance Societies.—The temperance societies in this Diocess are very flourishing. That of Trinity church has 1,002 members; St. Ann's, 900; that at Milwaukie from 6 to 700.

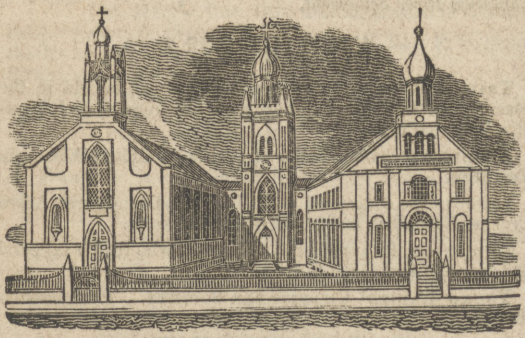
There is a society among the German Catholics of Detroit, that has for its object principally to sustain their Sunday-school, library, and church music.

* St. Philip's College, near Detroit, was consumed by fire in January, 1842.

RECAPITULATION.

Churches and chapels,	30
Churches building,	6
Other stations,	25
Clergymen on the mission,	19
Schools,	10
Charitable institutions,	2
Religious societies,	7

DIOCESS OF CINCINNATI.



CATHEDRAL OF CINCINNATI.

THE Diocess of Cincinnati, which embraces the State of Ohio, was established in 1821. It is now governed by the Right Rev. John B. Purcell.

CHURCHES AND CLERGY.

OHIO.

Cincinnati, Cathedral of St. Peter,—
Right Rev. John B. Purcell, D. D.
Very Rev. Edward T. Collins,
Rev. E. Purcell.
New Cathedral in progress of building.
Holy Trinity, (German,) Very Rev. J. M. Henni,
Rev. Francis L. Huber.
St. Mary's (German) Rev. Francis Hammer.
Au Glaize—a large German settlement, post town *Kaleida,* Putnam Co.—Rev. J. M. Horstman and Rev. George Bohne.
Archer's Settlement on Duck Creek, St. Michael's,—Rev. Charles McCallion.

Canton, Stark Co. St. John B.—Rev. Matthias Wurtz; who also attends *Massillon*, St. Fidelis, near Waynesburgh; St. Clement's, *Bethlehem*; St. John of the Cross, *Bolivar*.

Chilicothe, Ross Co. St. Mary's—Rev. H. D. Juncker, who likewise attends *Circleville*, *Waverly*, the German Catholics of *Portsmouth*, *Zanesville*, *Somerset* and *St. Joseph's*.

Cleveland, Our Lady of the Lake—Rev. Peter McLaughlin; who also attends *Carlisle*, *W. Liverpool*, *Cuyahoga Falls*, *Akron*, *Painsville*, *Vermillion*, *Suffield* and *Elyria*.

Columbus, Franklin Co. St. Remigius—Rev. Josue M. Young.

Dayton, Montgomery Co. Church of Emmanuel—Rev. E. Thienpoint; who also attends *Troy*, *Piqua*, *Urbana*, *Bellefontaine*, *West Liberty*, *Springfield*, *Xenia* and *Lebanon*.

Delaware and *Marion*, occasionally visited by Rev. Josue M. Young.

Deavertown, Morgan Co. St. Michael's—Rev. M. E. Olivetti; who also attends St. Francis', a church on *Sunday Creek*, the congregation of *Monday Creek*, and *Chauncey*.

Doylestown, Chippewa P. O.—Rev. B. Shorb; who also attends *Fulton* and *Wooster*.

E. Liverpool, Church of the Ascension—Rev. James Conlan.

Fayetteville, Brown Co. St. Patrick's—Rev. Claude Gacon and Rev. William Cheymol, who also attend *St. Martin's*, *West Union* and *Georgetown* in same county, and St. Philomena's, on *Stonelick*, near Batavia, Clermont county.

Hamilton, St. Stephen's—Rev. T. R. Butler; who occasionally visits *Oxford*, *Eaton*, *Trenton*, *Middletown* and *Springdale*. Rev. Daniel Hallinan assists Rev. Mr. B. on these missions.

Lancaster, Fairfield Co. St. Mary's—Rev. J. M. Young; who also attends *Logan*, in Hocking county.

Maumee, St. Joseph's—Rev. Amedeus Rappe, who resides at *Toledo*, and attends *Manhattan*, *Providence*, *Napoleon*, *Defiance*.

Marietta, St. Mary's—Rev. James McCaffrey; who has also charge of *Windsor*, *Beverly*, *McConnellsville*, and St. James' Church, on *Meigs' Creek*.

Minster, Mercer Co. St. Augustine—Rev. Henry Herzog; who also attends *St. John's*, *St. Rose's*, *St. Henry's*, *St. Joseph's*.

Mt. Vernon, Knox Co. New Church not yet dedicated—Rev. John Lamy; who resides at St. Luke's, *Danville*, same county, and attends *Newark*, Licking Co., *a German settlement*, 12 miles from Mt. Vernon.

Norwalk, Huron Co. St. Alphonzo—Rev. F. X. Tschenhenss and Rev. M. Allig, C. S. R. who also attend the Church of *Sacred Heart*, Richland county, 14 miles from Marshfield, *St. Michael's*, Thomson's Settlement, towards Tiffin, and

visit nearly all the German settlements in the north of the diocess.

Portsmouth, Scioto Co.—Rev. Joseph O'Meally; who also attends *St. Michael's*, Ripley, *Aberdeen*, *New Richmond*, and other stations on the Ohio between Cincinnati and Portsmouth.

Rehoboth, Perry Co. St. Louis Bertrand, twice a month from St. Joseph's.

Sandusky City, Holy Angels—Rev. Mr. Machebeuf; who likewise attends *Lower Sandusky*, *St. Philomena's*, on the Sandusky river, *a French Congregation* on Toussaint river, *Port Clinton* and *Marblehead*.

Steubenville, Jefferson Co. St. Pius—Rev. James Conlan; who also attends *St. Paul's*, Columbiana Co., *Wellsville*, *Hanover*, &c.

Somerset, Holy Trinity—Rev. J. H. Clarkson and Rev. P. A. Anderson, O. S. D.

St. Joseph's, near Somerset—Rev. N. D. Young and Rev. H. Pozzo, O. S. D.

St. Patrick's, Perry Co.—Visited twice a month from St. Joseph's.

St. Louis, near Canton, Stark Co.
St. Genevieve, Holmes Co. } Rev. L. De Goesbriand.

St. Dominic's, Guernsey Co.
St. Joseph's, Monroe Co.
St. Peter and St. Paul, do } Rev. Charles McCallion.

Tiffin, Seneca Co. St. Mary's—Rev. Joseph McNamee; who also attends the *Church of the Visitation*, McKutchinsville, Crawford county, *St. Boniface* and *other stations*.

Taylorsville, Muskingum Co. St. Ann's, attended from Zanesville.

Wappaghkonetta, Allen Co. Church of Holy Family, attended, as well as the Church of *St. Peter and St. Paul*, Freyburgh, by Rev. Messrs. Horstman and Bohne.

Wilksville, Gallia Co.—Two thousand acres of land, part of a large tract owned by Mr. P. Quin, abounding with iron, salt, &c. one of the finest wheat regions in the West, only eighteen miles from the Ohio river, and having ample water power, have been very liberally granted for the support of a pastor, an asylum for orphans, and schools. Industrious Catholics would find it to their advantage to settle in this vicinity.

Zanesville, St. John's—Rev. George J. Wilson and Rev. F. Cubero, O. S. D. who have charge of *Cashocton*, *Dresden*, *Plainfield*, and other stations.

ECCLESIASTICAL INSTITUTIONS.

The diocesan Seminary of St. Francis Xavier, at present situated on a large farm in Brown Co. is under the care of Rev. F. Burlando and Rev. Charles Boglioli, priests of the Congregation of the Missions. There are two lay-brothers of the same congregation attached to the Seminary. The students are twelve in number; besides whom there are four or five seminarians who teach in the St. Xavier college, Cincinnati, under the direction of Rev. F. De Theux, of the Society of Jesus. There are also alumni of the diocess in the Propaganda at Rome, St. Sulpice at Paris, and Mt. St. Mary's at Emmitsburg.

DOMINICAN CONVENT,

AT ST. JOSEPH'S, PERRY CO. OHIO.

The fathers residing in this institution are:

Very Rev. Charles P. Montgomery, O. S. D. *Provincial.*
Rev. J. H. Clarkson, O. S. D.
Rev. P. A. Anderson, O. S. D.
Rev. F. Cubero, O. S. D.
Rev. H. Pozzo, O. S. D.

who attend several missions in their vicinity. In the convent there are four novices and four lay-brothers.

LITERARY INSTITUTIONS.

ST. XAVIER COLLEGE FOR YOUNG MEN,

CINCINNATI, OHIO.

This literary establishment was opened on the first Monday of November, 1840, under the direction of the fathers of the Society of Jesus, and the patronage of the Right Rev. Dr. Purcell, Bishop of Cincinnati, and was chartered with full powers, usually granted to universities, by the legislature of Ohio, in 1841.

TERMS.

Entrance money to be paid but once: for boarders and half-boarders, $10; for externs, $5.

The terms, including board and all the branches taught in the departments, - - - - -	$130 00
Washing, and mending of articles washed, if done at the institution, - - - - - -	20 00
Physician's fees, unless parents wish to incur the risk of paying a full bill, - - - - -	5 00

Stationery, consisting of paper, quills, ink, &c., if furnished at the institution, - - - -	5 00
For such as spend their vacation at the college, an additional charge will be made of - - -	20 00
Total, - - - - - -	$180 00

Music, Drawing, Fencing, and Dancing will form extra charges. Medicines and school-books will be furnished at the store prices.

Half-boarders will be received at $100 per annum. They will breakfast, dine, and study in the college.

Externs, who follow the regular course, will pay $40 per annum; such as belong to the preparatory department, $24 per annum, or $6 per quarter. In all cases the payments must be made semi-annually, or quarterly, in advance, and no deduction will be made for absence, except in cases of sickness or dismission.

Rev. J. A. Elet, S. J. *President.*
Rev. A. Pin, S. J. *Prof. of Nat. and Mor. Philos.*
Rev. John P. Emig, S. J.
Rev. P. Mignard, S. J.
Rev. Theod. De Theux, S. J.

Besides the above, there are several assistant teachers in the college. Number of boarders, 50.

CONVENTS AND FEMALE ACADEMIES.

NUNS OF ST. DOMINIC,

AT SOMERSET, PERRY COUNTY, OHIO.

There are eleven professed sisters in this institution, and five novices. The following academy is under their charge.

ST. MARY'S FEMALE SEMINARY,

SOMERSET, PERRY CO. OHIO.

TERMS FOR BOARDING AND TUITION

Are as follows: Boarding and tuition in the common branches, viz., Orthography, Reading, Writing, Arithmetic, Grammar, Geography, Plain Sewing, Marking, and Needle-work, per annum,	$80 00
Boarding and tuition in all or any of the following branches, viz., Sacred and Profane History, Ancient and Modern Chronology, Elements of Astronomy, Composition, Rhetoric, Natural and Moral Philosophy, per annum, - - - - -	100 00

An extra charge for Music, Vocal and Instrumental, and use of Piano, per annum, - - - - - 24 00
Do. Guitar, do. - - - - - 24 00
Do. French, do. - - - - - 20 00
Do. Drawing, Painting, Chenillework, and Embroidery, per annum, - - - - - - 20 00
Do. do. Oil Painting on Velvet, Filigree, and Artificial work, per annum, - - - - - 20 00

Parents and guardians must furnish bed, bedding, and cot, or, if found by the institution, will pay per annum $8, or $2 per quarter. They must also furnish wash-bowl, towels, &c.

TERMS OF DAY-SCHOOL.

Orthography, Reading, Writing, and Arithmetic, $8 per annum ; $2 per quarter.
English Grammar, Geography, with the use of the Globes, History, and Ornamental Needle-work, per quarter, - - - - - - - - - - $3 00
French, per quarter, - - - - - - - - 5 00
Music, do. - - - - - - - - - 6 00
Drawing and Painting, per quarter, - - - 4 00

The average number of pupils is 70.

SŒURS NOTRE DAME,

CINCINNATI, OHIO.

This community consists of eight members, and have charge of the following institution :

Young Ladies' Literary Institute & Boarding School,

Sixth street, between Sycamore and Broadway, Cincinnati.

Madame LOUISE DE GONZAGA, *Superior.*

TERMS.

Board and tuition, per annum, including washing and mending, - - - - - - - $130 00
Day scholars, per quarter, - - - - - - 10 00

EXTRA CHARGES.

French, per quarter, - - - - - - - - $6 00
Harp, with the use of instrument, per quarter, - 30 00
Piano, do. do. do. - - 10 00
Guitar, do. do. do. - - 10 00

Boarders pay the current charges half-yearly in advance ; Day-scholars quarterly.

Parents or guardians residing at a distance are required to have a responsible agent in the city.

CHARITABLE INSTITUTIONS.

St. Peter's Orphan Asylum and Free School, at Cincinnati, containing 52 female orphans, and from 150 to 200 other pupils. Sister Seraphina, *Sister Servant.*

St. Aloysius' German Male Orphan Asylum, which contains 28 orphans, is likewise under the care of the Sisters of Charity. Sister Genevieve, *Sister Servant.* The Aloysian schools of the German congregations, taught by four Catholic school-masters, at an annual expense of $1,600, contain 500 children.

St. Peter's Benevolent Society, at Cincinnati, consisting of 400 members, who pay 25 cents monthly for the support of St. Peter's Asylum.

Mary and Martha Society, at Cincinnati, which numbers 200 members. Their object is the exercise of the spiritual and corporal works of mercy.

RELIGIOUS SOCIETIES.

Society for the diffusion of religious knowledge, at Cincinnati, which manages the publication of the *Catholic Telegraph*, issues occasional tracts, &c.

Total Abstinence Society, at Cincinnati, numbering about 1,650 members, male and female. Similar societies exist at Cleveland, Sandusky, Lancaster, Hamilton, Dayton, Fayetteville, &c.

Church-building Society.—Members pay 12½ cents a month, and the proceeds are divided among all the congregations employed in church-building throughout the diocess.

RECAPITULATION.

Churches,	45
Churches building,	15
Other stations, about	20
Clergymen on the mission,	34
Clergymen otherwise employed,	12
Ecclesiastical seminary,	1
Clerical students,	12
College for young men,	1
Religious communities,	3
Female academies,	2
Charitable institutions,	5
Religious associations,	12
Catholic population,	50,000

DIOCESS OF VINCENNES.

THE Diocess of Vincennes includes the State of Indiana and the eastern part of Illinois, and is governed by the Right Rev. Celestin de la Hailandière, who was consecrated on the 18th of August, 1839.

CHURCHES AND CLERGY.

INDIANA.

Knox Co. Vincennes, Cathedral of St. Francis Xavier, Rt. Rev. Celestin de la Hailandière, D. D. Rev. John Corbe, Rev. Michael Shawe. Queret's Prairie is attended every other Sunday from Vincennes, by the Rev. John Baptist Chassè. Faux-Chenal, Ste. Gèneviève, is attended every other Sunday by Rev. Lewis Ducoudray. Carlisle and Shaker's Prairie are sometimes attended from Vincennes.

Davies Co. Washington, Rev. Simon Lalumière. St. Mary's, Rev. N. Lefranc. St. Peter's, Rev. L. Sorin. St. Patrick's, attended from Washington.

Martin Co. Mount Pleasant—Attended by Rev. N. Lefranc.

Dubois Co. Jasper, St. Joseph's, Rev. Joseph Kundek, Ferdinand, Rev. Charles Opperman.

Perry Co. St. Mary's, near Rome—Rev. Augustus Bessonies, who also visits Cassidi and Troy stations.

Vanderburg Co.—Rev. Anthony Deydier, Rev. Roman Weinzœpflen, who attend Mount Vernon, New Harmony, and Princeton.

Jefferson Co. Madison, St. Michael's—Rev. Lewis Muller, who also visits Vernon, Scipio, and Rockford once a month.

Floyd Co. New Albany, the Knobs, Assumption—Rev. Louis Neyron, who visits occasionally Jeffersonville, Clarke, Charlestown, Salem, Corydon.

Dearborn Co. St. John's, St. Paul's, Rev. Joseph Ferneding, and Rev. Michael O'Rorke; who visit also Laurenceburg, Richmond, Greensburg, and Napoleon.

Ripley Co. Blue Creeks, *Rush Co.* Salt Creeks, Rev. Conrad Schneiderjans.

Shelby Co. St. Vincent, Indianapolis, Rev. Vincent Baquelin, who visits also Columbus.

Cass Co. Logansport, St. Vincent of Paul—Rev. Aug. Martin, who attends also Delphy.

Miami Co. { Peru, Legros, Wabashtown, } Rev. Michael Clarke.

Allen Co. Fort Wayne, St. Augustine—Rev. Julian Benoit, Rev. Joseph Rudolf. They visit also Huntington, and two German settlements.

St. Joseph's Co. Southbend, occasionally attended by Rev. F. J. Fischer, of Chicago.

Vigo Co., Terre Haute, St. Joseph—Rev. Stanislaus Buteux, and Rev. Anthony Parret, who attend also St. Mary's in the Woods, and visit occasionally Montezuma, Clinton, Merom.

ILLINOIS.

Cook Co. Chicago—Rev. Maurice De St. Palais, Rev. Francis Joseph Fischer. *Little Fork*, Rev. John Guéguen.

Will Co. Juliet,—Rev. Hippolytus Du Pontavice, who attends also Dresden and Corkstown.

Edgar Co. North Arm of the Grand Prairie, St. Aloysius, every third Sunday—Rev. Stanislaus Buteux, who attends also Darwin, York, &c.

Effingham Co. Teutopolis, *Jasper Co.* Picquet Colony, St. Mary's, } Rev. L. Masquelet.

Lawrence Co. St. Francisville—Rev. Lewis Ducoudray, who visits also Coffee.

Gallatin Co. Shawneetown, Carnia—Rev. Elisha Durbin of Kentucky.

INSTITUTIONS.

THEOLOGICAL SEMINARY,

AT VINCENNES, INDIANA.

There are 17 ecclesiastical students, four of whom attend the class of divinity, and 3 are employed in the college. The seminary is under the direction of Rev. Stephen Chartier.

ST. GABRIEL COLLEGE,

VINCENNES, IND.

TERMS.

BOARDERS.—Boarding, washing, mending, bed and bedding, medical attendance and stationery, per session, - - - - - - - - -	$70 00

EXTRA CHARGES.

Music, per quarter, - - - - - - -	7 00
Drawing, do. - - - - - - -	7 00

Modern languages, for one, per quarter, - -	2 00
Do. do. for two, do. - - -	3 00
Do. do. for three, do. - - -	4 00
DAY SCHOLARS.—Preparatory School, 1st year, per quarter, - - - - - - - -	4 00
Each subsequent year, per quarter, - - -	5 00
College, per quarter, - - - - - -	6 00

EXTRA CHARGES the same as for boarders.

THE MEMBERS OF THE FACULTY ARE AS FOLLOWS:

Rev. J. Peter Bellier, *President, Professor of Hebrew and higher Mathematics.*
Rev. J. Chasse, *Vice-President, Prof. of Latin and Greek.*
Rev. M. E. Shawe, *Professor of Belles Lettres, English Composition, and Public Speaking.*
Rev. John Corbe, *Professor of Drawing and Painting.*
M. O'Rorke, *Professor of Arithmetic, Geometry, and Algebra.*
M. Chandlery, *Professor of English Grammar, Reading, and Composition, and conjunct with Mr. Shawe.*
Peter Trone, *Professor of History, Geography, and Book-Keeping.*

Dr. Baty will deliver courses of lectures on Chemistry, Natural Philosophy, Anatomy, and Botany.

There are fifty pupils in the college.

Letters to be addressed, post-paid, to

J. P. BELLIER, *President.*

THE BROTHERS OF ST. JOSEPH,

AT ST. PETER'S, NEAR WASHINGTON, INDIANA.

The members of this community are 12 in number. The following institution has been opened under their direction:

SCHOOL FOR YOUNG MEN.

Under the patronage of the Rt. Rev. Bishop of Vincennes, and directed by the Rev. E. Sorin, a school will be opened for the reception of young men, on the first Monday in September. Young men of any religious profession will be received, without preference or distinction. The location is on an eminence, and one of the most healthy in the State, situated six miles from the town of Washington, Indiana.

The course of instruction will comprise all the branches of a sound, correct, and practical English education—as follows: Orthography, Reading, Writing, Arithmetic, Grammar, Algebra, Mathematics, Geography, History, both ancient and modern, Book-Keeping, &c.

TERMS.

Tuition and board, including washing and mending, per quarter, payable in advance, ... $18 00
French or German Language, ... 2 00
Or both included, ... 3 00

No extra charge will be made except for books and stationery, which will be furnished at store prices; also for the services of an eminent physician, who will attend the institution.

SISTERS OF PROVIDENCE,

AT ST. MARY'S IN THE WOODS, NEAR TERRE HAUTE, VIGO CO.

The sisters occupy a very fine building, newly erected for their purposes, in a retired and healthy situation, three miles from Terrehaute. There are 22 members in the community, including novices. They have charge of the following school:

FEMALE ACADEMY,

AT JASPER, DUBOIS COUNTY, INDIANA.

Sister VINCENT, *Superior.*

The Sisters of Providence have opened an Academy for young ladies in this place. A new house has been erected, and the site is both healthy and beautiful. The teachers are three in number, one of them English, another French, and the third German.

The course of instruction embraces Reading, Writing, Arithmetic, Geography, Ancient and Modern History, English Composition, Rhetoric, Natural Philosophy, plain and ornamental Needle Work, Bead Work, Tapestry, Lace Work, and Artificial Flowers.

TERMS OF ADMISSION.

Boarding, including some of the above named branches, ... $70 00
Washing and mending, ... 8 00

No pupil will be received for a term less than six months. Pay required quarterly in advance. The members of the Protestant denominations are only required to assist with propriety and respect at the public exercises of the Catholic religion.

A DAY SCHOOL is also opened.

Persons wishing further information can obtain it by addressing a letter, post-paid, to

JOSEPH KUNDEK,
Jasper, Dubois County, Indiana.

ST. MARY'S FEMALE ACADEMY,

AT VINCENNES,

Under the direction of four Sisters of Charity from St. Joseph's Community, Md. Sister OLYMPIA, *Sister Servant.*

TERMS.

Board and tuition, including bed and bedding and washing, per annum,	$100 00
Day scholars, in first and second classes, per quarter,	4 00
Do. in third and fourth classes, do.	3 00
Use of pens, ink, and reading books, do.	50
Fuel for season,	1 50

EXTRA.

For Music and use of instrument, per quarter,	$7 00
Drawing and Painting, do.	5 00
French Language, do.	4 00

There are at present in the academy 30 pupils, 8 of whom are boarders.

FREE SCHOOLS.

MALE FREE SCHOOL at Vincennes, in which the average number of pupils is 85, under the charge of two brothers of St. Joseph.

FEMALE FREE SCHOOL connected with the academy under the Sisters of Charity. Number of pupils, 90.

TEMPERANCE SOCIETIES have been established at Juliet and Chicago; that in Juliet numbers 740 members; that at Chicago 400.

RECAPITULATION.

Churches,	27
Churches building,	10
Other stations,	29
Clergymen in the ministry,	29
Clergymen otherwise employed,	3
Theological seminary,	1
Ecclesiastical students,	17
Religious communities,	3
Literary Institutions for young men,	2
Female academies,	2
Free schools,	2
Temperance Societies,	2
Catholic population,	25,000

DIOCESS OF DUBUQUE.

THIS diocess comprises Iowa Territory, and is governed by the Rt. Rev. Mathias Loras, D. D., who was consecrated on the 10th of December, 1810.

CHURCHES AND CLERGY.

IOWA TERRITORY.

Dubuque, Cathedral of St. Raphael—Rt. Rev. Mathias Loras, D. D., Rev. James Causse, and Rev. J. C. Perrodin. Sermon in English and French.

Makoqueta, Jackson Co. St. Patrick's, } Visited from Dubuque.
Bellevue, do. St. Andrew's, }
Charleston, do. a station, }
Turkey river, Dubuque, Co. a station, }

Sioux Mission, 250 miles above the falls of St. Anthony—Rev. Louis Ravoux; sermon in Sioux and French.

St. Peter's Church, at the Falls of St. Anthony—Rev. S. Galtier. Sermon in English and French. The same gentleman attends *Lake Pepin Settlement*.

Winnebagoes' Mission, opposite Prairie du Chien—Rev. Remigius Petiot. Sermon in Winnebagoe and French.

Davenport, Scott Co. St. Anthony's—Rev. A. Pélamourgues, Rev. A. Godfert.

Bloomington, Muscatine Co. St. Mathias—attended by the clergymen of Davenport. They also visit the Catholics of *Rock Island Co.* Illinois, and those of *Rockyham*, Iowa.

Iowa City, Johnson Co. St. Mary's, a brick building, 60 by 39 feet, with a good basement story for schools. The two eligible lots on which it stands were given by an act of the legislature of Iowa, for a Catholic church. Very Rev. S. Mazzuchelli.

Sacs' and Foxes' Mission, west of Blackhawk purchase, under the care of the Rev. A. Pélamourgues.

Burlington, Des Moines Co. St. Paul's—Very Rev. S. Mazzuchelli.

Fort Madison, Lee Co. St. Joseph's, a small temporary brick building—Rev. J. C. Allemann. Sermon in German and English.

West Point, Lee Co, St. James', } Attended by the clergyman of Fort Madison.
Keokuk Station, }
Farmington, Lee Co. a station, }

INSTITUTIONS.

ACADEMY for boys at Dubuque, conducted by S. J. Norman.

ACADEMY for young ladies at Dubuque, by Mrs. O'Reilly.

DUBUQUE CATHOLIC SOCIETY, which was formed in 1837, chiefly intended to support the church and the clergy of the Cathedral.

SUNDAY SCHOOLS at Dubuque, Prairie du Chien, Makokoti, Davenport and Burlington.

A SCHOOL at Makokoti, Jackson county, under the direction of a clergyman.

A large and well built brick house, in the rear of the Cathedral has been completed. It is at present occupied as a residence for the bishop and clergy of the diocess. Its interior arrangements are adapted to the purposes of a seminary.

A large three story brick house, with a basement, on six lots in the town of Davenport, is a good, substantial and available property, intended to form a permanent fund for the support of the missions of Iowa.

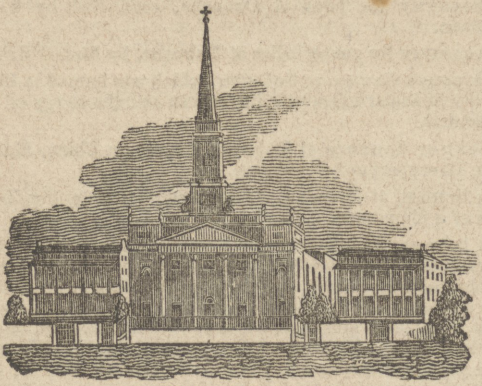
Two frame houses on two lots in the city of Dubuque for boarding and day schools. This property was exclusively purchased for that purpose.

TEMPERANCE SOCIETIES in Dubuque and several other places.

RECAPITULATION.

Churches,	10
Stations,	10
Indian missions,	3
Clergymen,	10
Catholic population,	5,500

DIOCESS OF ST. LOUIS.



CATHEDRAL OF ST. LOUIS.

THE diocess of St. Louis embraces the state and territory of Missouri, the state of Arkansas and the western moiety of Illinois. The Rt. Rev. Joseph Rosati now occupies the See of St. Louis. The Rt. Rev. Peter Kenrick, D. D. *Coadjutor.*

CHURCHES AND CLERGY.

MISSOURI.

St. Louis, St. Louis Co. Cathedral of St. Louis.
Right Rev. Joseph Rosati, D. D.
Right Rev. Peter R. Kenrick, D. D.
Rev. Joseph Lutz, *Secretary.*
Rev. Joseph Renaud,
Rev. B. Roux,
Rev. Geo. Hamilton.

Sermon every Sunday at 9 o'clock—Mass in the French language; and at 10½ in English.

Church of *St. Francis Xavier,* contiguous to the university buildings, attended by the Rev. fathers of the Society of Jesus. Sermon and catechism every Sunday in English.

Church of *St. Aloysius,* near the same university, attended by the fathers of the Society of Jesus. Sermon and catechism every Sunday in German.

Soulard's addition, *Trinity Church* and seminary. The first stone of the church was laid May 5, 1839; but various cir-

cumstances have hitherto prevented the completion of the building.

St. Mary's Chapel attached to the seminary—Rev. F. X. Dahmen, C. M. Sermon every Sunday in German.

Chapel of the *Sacred Heart Convent*—Rev. M. Amat, C. M.

Chapel of *St. Vincent of Paul*, hospital—Rev. J. Tiernan, C.M.

Near St. Louis. Church of *St. Francis Xavier*—Rev. John Schœmakers, S. J. Sermon in English.

Apple Creek, Perry Co. St. Joseph—Rev. Joseph Künster.

Barrens, Perry Co. St. Mary's—Rev. Hector Figari, C. M. assisted by the Rev. gentlemen of the college. *Bois Brulé Bottom*, *Bazen Settlement*, *Baily's Landing*, *Nouveau Tensee*, visited from the college.

Cape Girardeau, Cape Girardeau Co. St. Vincent of Paul—Rev. Michael Domenach, C. M., Rev. M. Collins, C. M., Rev. James Rolando, C. M. *Towapity Bottom*, *Benton*, Scott Co., *Jackson*, Cape Girardeau Co., Miss., and *Cairo*, Alexander Co., Ill., are visited from Cape Girardeau.

Carondolet, St. Louis Co. Our Lady of Mt. Carmel—Rev. James Fontbonne.

Florissant, St. Louis Co. St. Ferdinand—Rev. Judochus Van Assche, S. J. Sermon in English and French.

Near *Florissant*, the Chapel of St. Stanislaus, attached to the Novitiate of the Society of Jesus—Rev. P. Devos, S. J.

Fredericktown, Madison Co. St. Michael's—Rev. F. Cellini, Rev. N. Savelli.

Fox Creek, St. Louis Co.—Rev. P. Donnelly, who also visits *Johnstown*, Franklin Co.

Gravoi's Settlement, St. Louis Co. St. Peter's—Rev. John P. Fisher; who also attends the Church of the *Assumption*, Merrimac river, St. Louis Co., that of the *Conception*, Merrimac river, Jefferson Co., and *Herculaneum*, same Co.

Harrville, Cole Co. St. Francis Xavier—Rev. Ferdinand Hebas, S. J. He visits also once a month, *St. Ignatius*, Jefferson city; *St. Joseph's*, Westphalia; *Sacred Heart*, Rich Fountain; *Conception of the B. Virgin*, Cade's Creek; and occasionally the *Assumption of the B. V.*, Manitou Creek; Boonville, Pilot-Grove, Columbia, Hybernium, Cote sans dessein, French Village, etc.

Old Mines, Washington Co. St. Joachim—Rev. John Cotter, Rev. Joseph V. Wiseman. *Grand Rivière*, *Vallées Mines*, and St. Stephen's Church, *Richmond*, are visited from the Old Mines.

Potosi, Washington Co. St. James—Rev. Lewis Tucker. *Obuchon* and *Timmer Settlement* are visited from Potosi.

Salt River, Ralls Co. St. Paul's—Rev. Thos. Cusack; who also visits *Cincinnati*, Ralls county; St. Mark's, *Louisville*, Lincoln Co.; St. Simeon, *Pine Creek*, Pine Co.; *Indian*

Creek, Monroe Co.; St. Stephen's, *Wyaconda river*, Lewis and Clark Co.; *Cedar Creek*, *North Sante Fe*, Clark's Co.; *Mirion City*, Half Indian Tract.

St. Genevieve, St. Genevieve Co.—Rev. H. Gandolfo, C. M., Rev. John Brandts, C. M. *Riviere aux vases*, *Etablissement*, and *Nouveau Canade*, are visited from St. Genevieve.

St. Charles, St. Charles Co.—Rev. John B. Smedts, S. J., Rev. Cornelius Walters, S. J., Rev. Henry Van Mierlo, S. J. *Portage aux Sioux*, *Dardennes*, *Manchester*, *Merrimac*, visited from St. Charles.

Washington, Franklin Co. St. Francis Borgia—Rev. James Buschotts, S. J. He visits also *Marthasville*, *Herman*, *Portland*, *Hancock Prairie*, *New Boston*, *Mount Pleasant*, *Bourbeuse*.

Westport, Jackson Co. St. Francis Regis—Rev. Anthony Eisvogels, S. J. He visits also *Independence*, *Liberly*, Weston, Fort Leavenworth and Irish Grove.

ILLINOIS.

Alton, Madison Co. St. Matthew—Rev. P. McCabe.

Cahokias, St. Clair Co. The Holy Family—Rev. Regis Loisel. *Village Français* visited from Cahokias.

Commerce, Hancock Co.—Vacant.

Galena, Joe Davies' Co. St. Michael's—Rev. John Kenny, Rev. C. H. Ostlangenberg. *Irish Grove*, *New Dublin* and *Freeport*, Stephenson Co. are visited from Galena.

Kaskaskia, Randolph Co. Conception of the B. V. M.—Rev. Irenæus St. Cyr.

La Salle, La Salle Co.—Holy Cross—Rev. J. B. Raho, C. M., Rev. Louis Parodi, C. M., Rev. N. Stahlé, C. M. From La Salle are visited *O'Howo*, *Black Partridge*, *Kickapoo*, *Peoria*, *Pekin*, *St. Augustine*, *Fountain Green*, *Lacon*, etc.

Prairie du long, Monroe Co.—Rev. A. Heim. He also visits *James's Mills*, *Belleville*, *New Design*.

Prairie du Rocher, Randolph Co. St. Joseph—Rev. Vitalis Van Cloostere. He also visits *O'Hara's Settlement*, same county.

Quincy, Adams Co. St. Hilary—Rev. H. Tucker. *The Ascension*—Rev. A. Brickwedde. Sermon in German.

Springfield, Sangamon Co. St. John Baptist—Rev. B. Rolando, C. M., Rev. M. Cercos, C. M. *Postville*, *Taylorsville*, *Shelbyville*, *Jacksonville*, *Beardstown*, *Virginia*, *Jersey Prairie*, *Versailles*, *Havana*, *Mount Sterling*, *Pittsfield*, are visited from Springfield.

Shoal Creek, St. Clair Co. St. Boniface—Rev. H. Fortman.

Teutonia, St. Clair Co. St. Andrew—Rev. Charles Meyer; who also visits Johnson's settlement.

ARKANSAS.

Little Rock, Pulaski Co. St. Irenæus—Rev. Joseph Richardbole.

St. Mary's, *New Gascony*, and *Pine Bluffs*, Jefferson Co.—vacant.

Post of Arkansas, Arkansas Co.—Rev. Aug. Paris.

INDIAN TERRITORY.

Potowattomie Village, Sugar Creek, St. Mary's—Rev. Felix Verreydt, S. J., Rev. Christian Hoecken, S. J., Rev. Adrianus Hoecken, S. J. *Council Bluffs*, and Kickapoo Village visited from Sugar Creek. The number of Catholics about 1300.

Rocky Mountains, Flat-head Indians.—Rev. P. De Smedt, S. J., Rev. Nicholas Point, S. J., Rev. G. Mengarini, S. J. The number of Indian Catholics, recent converts to the faith in this mission, is 1200.

N. B. The Indian Missions were recommended by the last Provincial Council to the charity of the Catholics of the United States, and no object is more deserving of support, or stands more in need of immediate co-operation.

ECCLESIASTICAL INSTITUTIONS.

THEOLOGICAL SEMINARY OF ST. LOUIS.

The Seminary heretofore connected with St. Mary's College, Perry Co. is now placed at St. Louis—The Very Rev. John Timon, Visiter of the Congregation of the Mission, and Vicar General of St. Louis, *Superior*.

Rev. C. Amat, C. M.

Rev. James Tiernan, C. M.

Number of Theological students 6. None admitted into this Seminary but those capable of commencing the study of philosophy.

PREPARATORY SEMINARY OF ST. LOUIS.

CARONDOLET.

Under the direction of Les Clercs du Saint Viateur.

This institution, as its name imports, is intended to prepare young persons who intend to embrace the ecclesiastical state, for admission into the Theological Seminary of St. Louis. As it is at present in an infant state, but a very limited number of pupils can be received. No one can be admitted who has not the testimony of his pastor as to his exemplary conduct, and probable evidence of a vocation to the priesthood.

Terms.—$100 per annum, payable half yearly in advance.

Novitiate of the Congregation of the Mission,

CAPE GIRARDEAU.

Rev. James Rolando, C. M., *Director.*

NOVITIATE OF THE SOCIETY OF JESUS

AT FLORISSANT, ST. LOUIS CO. MO.

Rev. P. De Vos, *Master of Novices,* Rev. Leonard Nota. The novices are 36 in number; 17 scholastics and 19 lay-brothers.

LITERARY INSTITUTIONS FOR YOUNG MEN.

ST. MARY'S COLLEGE,

BARRENS, PERRY CO. MO.

The terms for boarding, lodging, tuition, washing and mending and doctor's fees, are $150 per annum, payable half-yearly in advance. An extra charge of $10 will be made for those who study Spanish, German or Italian, also for Natural Philosophy and Chemistry, to pay for breakage of apparatus, &c. Bed and bedding will be charged $8 per annum, if furnished by the college. Music and Drawing are also extra charges.

The following are the officers and professors of the college:

Rev. Hector Figari, C. M. *President.*
V. Rev. Joseph Paquin, C. M. *V. Gen.*
Rev. John Larkin, C. M.
Rev. J. B. Robert, C. M.
Rev. J. B. Escoffier, C. M.

ST. LOUIS UNIVERSITY,

MISSOURI.

The terms, including all the branches taught in both departments: washing and mending of linen and socks, physician's fees, and stationery, are $200 per annum, payable half-yearly or quarterly, in advance; and $10 entrance fee. From such as use the physical and mathematical apparatus an additional sum of $10 per annum is required. A deduction of $20 will be made for such as spend their vacations at home; $20 for washing and mending; $5 for physician's fees, and $5 for stationary; so that the price for board, including tuition, will be reduced to $150. Half-boarders pay $100. Externs, $40 per annum. No deduction will be made for the quarter begun, except in cases of sickness or dismission.

The following gentlemen reside in the institution:

Very Rev. Peter J. Verhœgen, *Provincial of the S. J. in Mo. La. and Oh. and Pres. of the Fac.*
Rev. James Van De Velde, S. J. *Rector.*
Rev. George A. Carrell, S. J.
Rev. Peter Verheyden, S. J.
Rev. John Gleizal, S. J.
Rev. James Cohing, S. J.
Rev. Joseph Irisarri, S. J.
Rev. Stephen Parondo, S. J.
Rev. Francis di Maria, S. J.

ST. VINCENT'S MALE ACADEMY,

CAPE GIRARDEAU.

TERMS:

For tuition in the lower branches, per quarter,	-			$4 00
Do.	do.	higher branches,	do. extra,	3 00
Do.	do.	classics,	do. do.	3 00
Do.	do.	French and Spanish,	do. do.	3 00

The following gentlemen are attached to the institution:

Rev. M. Domenach, C. M. *Principal.*
Rev. M. Collins, C. M. } *Professors.*
Rev. J. Rolando, C. M. }
M. Money, *Assistant.*

SCHOOLS.

CATHOLIC DAY SCHOOL, at St. Charles, Mo. Michael Hoey, S. J. teacher; number of pupils, 50.

CATHOLIC DAY SCHOOL, at Old Mines, Washington Co. Mo.; number of scholars, 30.

CATHOLIC DAY SCHOOL, at Lasalle, Ill. under the supervision of the Rev. Blasius Raho; number of scholars, 40.

CATHOLIC DAY SCHOOL, at Cahokias, Ill. under the supervision of the Rev. Regis Loisel; number of scholars, 30.

CONVENTS AND ACADEMIES FOR YOUNG LADIES.

CONVENT AND ACADEMY
Of the Ladies of the Sacred Heart,

ST. LOUIS, MO.

Mrs. Eleanor Gray, Superior.

TERMS:

Boarding $120 per annum, payable in advance. No separate charge is made for tuition. Washing and mending, $12 per annum. Music, vocal and instrumental, $30 per annum.

Quills, ink, paper and books, for the lower class, $6.
Do. do. do. higher, $10 per ann.
Number of religious in the institution, 20; of pupils 50. Thirty orphans are supported in the house.

CONVENT AND FEMALE ACADEMY, Of the Ladies of the Sacred Heart,

AT ST. FERDINAND,

Commonly called Florissant, about 15 miles from St. Louis. Price of boarding and tuition, $80 per year. Madam Catharine Thieffry, *Superior*. Number of religious, 5; of young ladies, boarders, 26; of externs, 30; of orphans, 1.

CONVENT AND FEMALE ACADEMY,

AT ST. CHARLES, MO.

Conducted by the ladies of the same religious order. Mrs. R. Hamilton, *Superior*. Number of religious, 8; of young ladies, boarders, 28; of externs, 36.

ACADEMY of the Sacred Heart, at Sugar Creek, in the Indian Territory, established in July, 1840. In less than a month 50 Indian children attended the school.

Convent and Academy of the Sisters of Loretto,

BETHLEHEM, PERRY CO. MO.

Sister Barbara Clemens, Superior.

The rates of tuition will be $10 per annum for the common branches of an English education, including plain sewing; $5 a year more will be required if painting and embroidery be taught; $5 per annum extra for French, and $10 per annum extra, if the piano be taught.

Should any of the young ladies wish to board, they can be boarded at the house at $1 per week, but none will be received for less than three months. The washing and mending will, if required, be done for $10 per annum. The payment is required to be made half in advance. Parents will please to send bed and bedding with their children. There are 11 religious and 26 pupils in the institution.

CONVENT AND FEMALE ACADEMY Of the Sisters of Loretto,

AT ST. GENEVIEVE, MO.

Sister Catharine Vallè, Superior.

The number of Sisters in this institution is 9; of boarding pupils, 20; of day scholars, 65.

Convent and Academy of the Sisters of Loretto,

AT CAPE GIRARDEAU, MO.

Sister Benedicta Fenwick, Superior.

There are seven religious and about thirty scholars in this institution.

ST. AMBROSE'S FEMALE ACADEMY,

POST OF ARKANSAS.

The Sisters of Loretto, under the patronage of the Right Reverend Bishop of St. Louis, will open an academy for young ladies, at the Post of Arkansas. The location is among the most healthy in the State. The institution is situated in the vicinity of the town, immediately on the bank of the Arkansas river, of which it commands a beautiful view.

The ladies who are charged with the duties of instruction will spare no pains to insure their pupils a satisfactory progress in their studies, whilst a tender and maternal care will be taken of their health and morals.

Young ladies of any religious profession will be received without preference or distinction, and without interference with their peculiar religious opinions.

The terms of tuition in the branches taught are as follows:

Boarding, per annum,	$104 00
Orthography, reading, writing, arithmetic, grammar and geography, plain sewing and marking, per annum,	25 00
History, sacred and profane, ornamental needle-work, lace and bead-work, extra, per annum,	20 00
French language, extra, per annum,	20 00
Music, with the use of piano, extra, per annum,	40 00
Washing, if done at the institution, extra, per ann.	18 00
Bed and bedding, if furnished by the institution, per annum,	8 00
Doctor's fees, medicines, &c., per annum,	8 00
Day scholars, per annum,	36 00

DRESS AND FURNITURE.

Every boarder must be provided with at least six changes of linen, and a green sun-bonnet.

On week days they wear dresses of any color. On Sundays and festivals, the winter uniform consists of a black dress, black cape and apron. The summer uniform consists of a black dress, with a white cape and apron.

Boarders will provide themselves with a plate, knife and fork, spoon, tumbler and bowl, napkins, hand towels, wash-pan, comb, &c.

All written communications are subject to the inspection of the tutoress; and all letters directed to the institution must be free of postage.

Should any of the boarders remain in the house during the vacations, no additional charges will be made, and of course no deduction on account of absence.

REGULATIONS.

The scholastic year commences on the first Tuesday in September, and finishes with a public examination and a distribution of premiums, on the last Tuesday in July.

Pupils will be admitted for no less time than a session, which consists of twenty-three and a half weeks; and no deduction will be made for absence, unless occasioned by sickness or dismission.

On the first Saturday of every month, the pupils will be allowed to visit their parents or guardians, if they be in town or its vicinity, but they must return before dark. No other absence will be allowed during the course of the session.

Payments must be made semi-annually in advance.

References.—Rev. C. Joseph Richardbole, Rev. Mr. Paris, Mr. F. Notrebe, and Col. T. Farrelly, Post of Arkansas; Gen. Ryan, Napoleon; F. N. Vaugine, St. Mary's; Rev. Mr. O'Reilley, Vicksburg, Miss.; and the Superior of the Establishment.

CONVENT OF THE VISITATION,

AT KASKASKIA, ILL.

Sister Agnes Brent, Superior.

The number of religious in this house is 18.

YOUNG LADIES ACADEMY OF THE VISITATION,

AT KASKASKIA, ILL.

TERMS:

Board and tuition, per annum,	$125 00
Tuition alone for day scholars, do.	24 00
Paper, quills, and ink, do,	4 00

EXTRA CHARGES.

French language, quarterly, per annum,	$5 00
Drawing, and Painting on Velvet, do.	5 00
Harp and its use, do.	16 00
Piano, do.	12 00
Guitar, do.	6 00
Medical attendance do.	75
Mending of clothes, if done at the institution, per annum,	1 00
Bed and bedding, unless furnished by the parents, do.	1 75

There are at present 70 pupls in the academy, 40 of whom are boarders. There are also 12 orphans in the house.

Convent and Female Academy of the Sisters of the Order of St. Joseph,

AT CAHOKIAS, ILL.

Sister Febronia Fontbonne, Superior.

The number of Sisters is 7; of boarders, 5; of day Scholars, 27.

CONVENT AND FEMALE ACADEMY

And Deaf and Dumb Asylum of the Sisters of St. Joseph,

AT CARONDOLET, MO.

Sister Celestine, Superior.

There are six Sisters in this institution, 75 day scholars and 3 deaf and dumb girls.

CHARITABLE INSTITUTIONS.

ORPHAN ASYLUM AND DAY SCHOOL FOR BOYS,

AT ST. LOUIS, UNDER THE CHARGE OF FIVE SISTERS OF CHARITY.

Sister Mary Angela Hughes, Sister Servant.

The number of male orphans in the house is 62; of day scholars between 40 and 50.

HOSPITAL AT ST. LOUIS,

UNDER THE CARE OF TWELVE SISTERS.

Sister Rebecca, Sister Servant.

The number of patients in this establishment, is generally from one hundred to one hundred and twenty.

ORPHAN ASYLUM AT ST. LOUIS,

UNDER THE LADIES OF THE SACRED HEART.

Madam Harriet de Kersaint, Directress.

The number of female orphans in the house is thirty.

ORPHAN ASYLUMS at Bethlehem in Missouri, and Kaskaskia in Illinois. See above.

CATHOLIC MALE BENEVOLENT ASSOCIATION.

ST. LOUIS, MO.

The object of this society is to aid the funds of the Male Orphan Asylum.

LADIES' CATHOLIC ASSOCIATION

For Charitable Purposes.

ST. LOUIS, MO.

RECAPITULATION.

Churches,	56
Churches building,	9
Other stations, about	60
Clergymen on the mission,	53
Clergymen otherwise employed,	20
Ecclesiastical seminaries,	4
Clerical students,	30
Indian missions,	3
Colleges for young men,	2
Academy for boys,	1
Female convents,	10
Academies for young ladies,	10
Schools,	5
Charitable institutions,	7
Catholic population,	100,000

DIOCESS OF NEW ORLEANS.

THE Diocess of New Orleans, which embraces the State of Louisiana, was established in 1793. It is now governed by the Rt. Rev. Anthony Blanc, D. D.

CHURCHES AND CLERGY.

LOUISIANA.

Right Rev. Ant. Blanc, D. D. *Bishop.*
Very Rev. Stephen Rousselon, *Vic. Gen.*
Rev. C. Maenhaut, *Secretary.*

New Orleans.

Cathedral of St. Louis—V. Rev. S. Rousselon, *Pastor.*
Rev. M. B. Anduze, *Theol.*
Rev. B. Permoli, Rev. E. D'Hauw, Rev. Ph. Ascensio, Rev. A. Mascaroni, } *Vicars.*
Rev. A. Mascaroni, *Master of Ceremonies.*
St. Mary's, Church, (Bishop's residence,) Rev. C. Maenhaut.
" " *Assistant.*
St. Patrick's, Rev. J. J. Mullon, *Rector.*
" *Assistant.*
St. Vincent of Paul, Rev. N. Fort.
St. Augustin's,
Rev. Cl. Lunel, *Assistant.*
St. Anthony's, Rev. James Lesne.
Ursuline Church, Rev. N. Perché.
Immaculate Conception Chapel, Rev. N. Fort.
Charity Hospital, Rev. E. D'Hauw.
N. Orleans Female Orphan Asylum, Rev. A. Mascaroni.

St. Bernard, Terre aux Bœufs—Rev. J. Careta, who attends the parish of *Plaquemine*, where a church is to be built.
St. Charles, German Coast—
St. John the Baptist, Bonnet Carré—Rev. V. M. Mina.
St. James—Rev. C. Morachini.
St. Michael's, Bringier's P. O.—Rev. P. L. Ladaviére.
Ascension, Donnaldsonville—Rev. J. Bouillé, C. M. Rev. J. Masnou, C. M. *Assistant*, who attends twice a month *St. Anne's Chapel*, and two other stations.
Assumption, Lafourche—By the Clergy of the seminary.
St. Elizabeth's, Paincourtville P. O.—By the same, besides three other stations.
St. Joseph's, Thibodeauxville P. O.—Rev. F. C. B. de St. Aubin. Rev. Ch. Menard, *Assistant.*
St. Peter's, New Iberia—Rev. J. Priour.
Parish of St. Mary's Church—The same.
St. Martin's, Attakapas—Rev. A. Martin. ———, *Assistant*, who attends, twice a month, the Chapel of Pontbraux.
St. John the Evangelist's, Vermillion P. O.—Rev. M. Megret.
St. Charles', Grand Coteau, P. O.—By the Clergy of the college.
St. Landry's, Opelousas—Very Rev. Victor Jamey, Vic. for.
St. Francis of Assissium, Natchitoches, P. O. } Rev. J. Justinian, *Rect.* Rev.
St. Augustine's, } R. Pascual, Rev.
St. John the Baptist, } ——, *Assistants.*
The Nativity of the B. V. }
St. Francis Xavier, Alexandria—Rev. R. Doogan, three stat.
St. Paul's—Avoyelles—Marcksville P. O.—Rev. N. Français, two stations.

St. Francis, Point Coupée, } Rev. P. Beuprey, who visits
St. Mary's, Fausse Rivière, } Bayou Sarah.
St. Joseph's, Baton Rouge, }
St. John's Plains, } Rev. J. Brogard.
St. Mary Magdalene, Manchae, }
St. John the Baptist, West Baton Rouge—Rev. ———.
St. Gabriel's, Iberville P. O.—Rev. Enn. Dupuy.
Plaquemine, Church not dedicated.
St. Rose de Lima's Chapel—attended monthly by Rev. Enn. Dupuy.
St. Francis Xavier, Madisonville—Rev. V. Plunket, who visits *Covington* and *Mandeville*.

ECCLESIASTICAL AND LITERARY INSTITUTIONS
FOR YOUNG MEN.

Ecclesiastical Seminary of St. Vincent of Paul,

IN THE PARISH OF ASSUMPTION,

Under the Direction of the Lazarists.

Very Rev. B. Armengal, C. M. *Superior.*
Rev. P. Doutreluigne, C. M. *Assistant.*
Rev. P. Llebaria, C. M. *Procurator.*
Rev. P. Chandy, C. M.
Rev. L. Barbier, C. M.
Rev. M. Mignard, C. M.
Rev. J. Alabau, C. M.

There are 10 seminarians, two of whom are in theology.

ST. CHARLES' COLLEGE,

GRAND COTEAU, OPELOUSAS.

TERMS:

The age of admission is from nine to fourteen years, unless for special reasons this rule be dispensed with by the president.

Students, the contagion of whose example there is reason to apprehend, will be immediately returned home. In such case, the balance of any sum paid in advance, will be refunded.

The price of boarding and tuition is $200 a year, payable, as well as the minor charges, half yearly in advance.

The minor charges amount to $60 a year. In them are included:

Bed and mattress; washing and mending; the use of library; of maps and globes; paper, pens, ink; expenses for va-

rious means of emulation, encouragement and reward; physician's fees and fees of infirmary.

Class books are to be paid for separately, and the pupils find themselves in whatever may be necessary for the mending of their clothes.

Extra.—For drawing, $4 per month; for music, $8 per month.

The following are the officers and professors of the institution:

Rev. Th. Soller, S. J. *President.*
Rev. J. Abbadie, S. J.
Rev. T. Deleeuw, S. J.
Rev. T. Walsh, S. J.
Rev. H. Duranquet, S. J.
Rev. J. B. Sautois, S. J.
F. D'Hoop, T. Boudreaux, N. Mearu, } *Scholastics.*
J. Chauvet, C. Alsberg, J. Morris, E. Barry, } *Coadjutors.*

There are 65 boarders in the College.

DAY-SCHOOL for boys in New Orleans, just opened, by the Rev. M. Ravial.

CONVENTS AND FEMALE ACADEMIES.

URSULINE CONVENT,

TWO MILES BELOW NEW ORLEANS.

There are twenty-six religious and five novices in the convent. Madam ST. ETIENNE MORIN, *Superior.* The following academy is under the charge of these ladies, who have also thirty orphans under their care.

YOUNG LADIES' ACADEMY.

TERMS:

Board and tuition, payable quarterly in advance,	$48 00
Day scholars, per month,	8 00

EXTRA CHARGES:

Stationery and the use of Maps and Globes, per annum,	$4 00
The use of bedstead for the whole time of the stay,	2 00
The use of the library for the whole time of the stay,	2 00
Washing, per month,	2 00

Drawing, including paper and pencils, per month, -	$4 50
Music, per month, - - - - - -	12 00
For the use of the musical instruments, per month,	1 00
Dancing, - - - - - - -	6 00

There are 100 boarders in the academy.

CONVENT OF THE SACRED HEART,

AT ST. MICHAEL'S, PARISH OF ST. JAMES, ACADIA CO. LA.
BRINGIER'S P. O.

There are 42 sisters and novices in this institution. 25 orphans are supported and educated in the house. Madam LOUISA LEVEQUE, *Superior*.

YOUNG LADIES' ACADEMY,

AT ST. MICHAEL'S, ACADIA CO. LA.

TERMS:

The board is $40 per quarter, payable in advance. In this are included bed and stationery. Washing, $9 per quarter. Music, Drawing and other Fine Arts, are paid extra, (and in advance.) No young ladies will be received for a shorter time than a year, and should a scholar be withdrawn by her parents before the expiration of the quarter, no deduction can be expected except in cases of sickness.

There are 90 boarders in the academy.

CONVENT OF THE SACRED HEART,

AT GRAND COTEAU, OPELOUSAS, LA.

In this institution there are twenty-two sisters. Madam MARIA CUTTS, *Superior*. Six orphans are supported in the house.

YOUNG LADIES' ACADEMY,

AT GRAND COTEAU, LA.

TERMS:

The price of board is $40 a quarter, payable in advance. No deduction is made for a pupil withdrawn before the expiration of her quarter, except for urgent reasons. For the sake of uniformity, the cot, mattress, and coverlet, will be furnished by the establishment. Postage, books, stationery, doctor's fees, medicines and washing, are charged to the parents. Books and stationery are $10 a year for the higher classes, and $6 a year for the lower classes. Washing, if done at the institution, is $6 a quarter.

The present number of boarders is 95.

Congregation of our Lady of Mount Carmel,

IN ST. CLAUDE ST., NEW ORLEANS.

Mother Theresa, Superior.

There are 8 religious in this institution, who have two distinct schools, one for white, and the other for free colored girls—in each of them there are from 60 to 70 pupils.

CHARITABLE AND RELIGIOUS INSTITUTIONS.

CATHOLIC MALE ORPHAN ASYLUM, at New Orleans, which contains 75 orphans.

NEW ORLEANS FEMALE ORPHAN ASYLUM, under the care of nine Sisters of Charity. Sister FRANCIS REGIS, *Sister Servant.* There are 145 orphans in the establishment.

CHARITY HOSPITAL at New Orleans, under the charge of 16 Sisters of Charity. Sister REGINA SMITH, *Sister Servant.* The number of patients varies from 280 to 400.

ASYLUM for widows, in Morales street, New Orleans, which contains 15 persons.

There are three Associations, for the relief of the indigent and the sick.

There are also three Pious Confraternities.

CATHOLIC TEMPERANCE SOCIETY, under the direction of the Rev. J. J. Mullon, of St. Patrick's church, which has 600 members.

RECAPITULATION.

Churches,	42
Other stations,	22
Clergymen on Missions,	43
Otherwise employed,	10
Ecclesiastical Seminary,	1
Ecclesiastical Students,	10
College for young men,	1
Day school, do.	1
Female religious institutions,	4
Charitable institutions,	6
Benevolent associations,	3
Pious Confraternities,	4
Temperance Society,	1
Catholic population,	160,000

DIOCESS OF NATCHEZ.

THIS Diocess, which embraces the State of Mississippi, is under the charge of the Right Rev. John J. Chanche, D. D. who was consecrated in the Cathedral of Baltimore, on the 14th of March, 1841.

CHURCHES AND CLERGY.

MISSISSIPPI.

Natchez.—Here a splendid Cathedral is in progress of erection
Right Rev. John J. Chanche, D. D.
Rev. Claudius François.

Vicksburg—Rev. M. D. O'Reily—who attends *Jackson* and *Yazoo City*.

Paulding—Rev. A. Desgaultiere.

The Bay of St. Louis, Biloni and *Pascagoula*, are visited occasionally from Mobile and New Orleans.

RECAPITULATION.

Clergymen, - - - - -	4
Stations, - - - - -	8
Church building, - - - -	1

DIOCESS OF CHARLESTON.

THE Diocess of Charleston, which comprises North and South Carolina and Georgia, was created July 12, 1820. It became vacant by the death of the Right Rev. Dr. England.

CHURCHES AND CLERGY.

Very Rev. Richard S. Baker, *Administrator.*
Rev. Timothy J. O'Sullivan, *Secretary.*

SOUTH CAROLINA.

Under the Patronage of St. John the Baptist.

Charleston, Cathedral of St. Finnbarr—V. Rev. R. S. Baker, *Pastor.*

Rev. T. J. O'Sullivan, } *Assistants.*
Rev. P. N. Lynch, D. D. }

St. Mary's, (Annunciation,) Hassel st.—Rev. W. Burke, *As't.*

Charleston Neck, St. Patrick's—Rev. Patrick O'Neill, *Pastor.* Rev. Michael McGrath, is general assistant for the city and its vicinity. In the above churches on Sundays and holy-

days, the communion mass is at 7 A. M.; the high mass and sermon at 10½ A. M.; vespers at 3½ P. M. in winter, and at 4, or 4½ P. M. in summer; catechism for white children at 9 A. M., for colored children after vespers; daily mass at 7 A. M.

In summer, mass is generally supplied on Sundays at *Summerville*, about twenty-five miles distant on the railroad, and at *Sullivan's Island*, at the entrance of the harbor.

Colleton District, St. James. The pastor of St. Patrick's church, Charleston, visits the church of St. James, and four other stations in the districts of *Beaufort* and *Colleton*, four times a year. Due notice of the visits is previously given.

Columbia, Richland District, St. Peter's—Rev. Timothy Bermingham, *Pastor*. High mass, sermon and vespers on Sundays and holydays. Catechism at 9 o'clock, A. M.

The Rev. James Wallace occasionally assists the pastor of St. Peter's; visits the Catholics at *New Berry District*, thirty miles distant, thrice in the year; those of *Fairfield District* as often; those of *Lexington* as often; at *Orangeburg* more frequently; also the camps on the lines of railroad construction from Branchville to Columbia, in all six stations, some of them once in three weeks.

Sumter District, BVM. of the Assumption—Rev. J. F. Gifford, *Pastor*.—P. O. *Sumterville*.—Mass on Sundays at 10 o'clock. Attached to this is the district of *Kershaw*, for which a church is now being erected in the town of Camden. The pastor visits it monthly, and officiates in a private house. Also the district of *Chesterfield*, the few Catholics of which are attended in Cheraw twice in the year. There is another station more to the south-east in Sumter District, making in all three stations.

The few Catholics in *Lancaster*, *Union*, *Chester*, *York* and *Spartanburg*, are occasionally visited by the Rev. T. J. Cronin, missionary for this region and the south-western region of North Carolina.

The station at *Aiken*, and the church of St. Andrew at Barnwell, are visited, the former four times, the latter twice in the year, from Augusta, Geo. The station at *Edgefield* is also visited once or twice in the year from Augusta, and that at *Abbeville* twice in the year from Locust Grove, Geo.

NORTH CAROLINA.

Fayetteville, Cumberland Co. St. Patrick's, } Rev. Thos. Mur-
Raleigh, Wake Co. St. John the Baptist, } phy, *Vic. For. P.* who attends these places every other month. High mass, sermon and vespers. He attends also the station at *Halifax* two or three times in the year, and is assisted by Rev. P. MacGowan, who is stationed at Raleigh.

Washington, Beaufort Co. St. John the Evangelist's—Rev. Ed. Quigley, *Pastor*, who attends this place and *Newbern* every other month. At Newbern a church is now being built under the invocation of St. Paul the Apostle. The same clergyman visits the stations of *Edenton*, Chowan Co. *Plymouth*, Washington Co. and *Greenville*, Pitt Co.

The counties of *Lincoln*, *Rowan*, *Mecklenburg*, and the others west of the Yadkin river, together with a portion of South Carolina, are served by Rev. T. J. Cronin.

Wilmington, New Hanover Co.—Attended four or five times a year from Charleston.

GEORGIA.

Augusta, Richmond Co. Holy Trinity—Rev. John Barry, *Vic. For. Pastor*. Communion mass at 7 A. M.; high mass and sermon at 10½; vespers at 3½ P. M., on Sundays and holydays. Catechism on Saturdays. Several stations in South Carolina are visited from this place.

Savannah, Chatham Co. St. John the Baptist—Rev. Jeremiah F. O'Neil, *Pastor*. Communion mass at 7 A. M.; high mass and sermon at 10½; vespers at 3½ P. M. Catechism at 9 A. M. A station at Cockspur Island, at the entrance of the river, is attended from this place.

Locust Grove, Warren Co. BVM. of the Purification—Rev. P. Whelan, *Pastor*. Mass with sermon three Sundays in the month, at 10½ A. M. Catechism before mass.—P. O. *Double Wells*, Talliaferro Co.—The stations belonging to this place are, *Washington*, Wilks Co. where a church is being built under the invocation of St. Patrick, and mass is celebrated one Sunday in the month; *Crawfordville*, Talliaferro Co. *Athens*, Clark Co. and one in South Carolina.

Columbus, Muscogee Co. SS. Philip and James—Rev. Thos. Moloney, *Pastor*. Mass on Sundays and holydays at 10½ A. M.

Macon District, extending from Flint river on the west, to the eastern boundary of Baldwin and Washington counties, and north to the southern line of the counties of Fayette, Henry, Newton, Jasper, Putnam and Hancock, is attended by Rev. James Graham.

Cherokee District, in the north-western section of the State, comprising five or six stations, is visited by Rev. Gregory Duggan, *Missionary*.

South-Eastern District—Rev. Andrew Doyle, *Missionary*. He attends the stations at *St. Mary's*, Camden Co. *Jekyll Island* and *Brunswick*, Glynn Co. and *Darien*, Mackintosh Co.

ECCLESIASTICAL AND CLASSICAL INSTITUTIONS.

SEMINARY OF ST. JOHN THE BAPTIST,

CHARLESTON, SOUTH CAROLINA,

In which the small number of candidates necessary to sustain the missions of the diocess are educated. The present number of students is nine, who are taught by Very Rev. R. S. Baker, and Rev. P. Lynch, and superintended by Rev. T. J. O'Sullivan.

SOCIETY OF ST. JOHN THE BAPTIST,

CHARLESTON, S. C.

To raise funds to aid in the education of candidates for orders, and for supplying very poor and extremely destitute missions. There are branches in Augusta, Savannah and Locust Grove.

Society of Ladies in aid of the Seminary,

CHARLESTON, S. C.

This is an association of ladies, who contribute by subscription and labor, to supply and keep in repair the bedding and furniture of the seminary.

Asylum for Aged and Infirm Clergymen.

The clergymen of the diocess have by their own voluntary contributions created a small fund, for the basis, it is to be hoped, of a larger one; and which, it is to be expected, will be increased by the contributions of the laity, for supporting aged, infirm, or destitute clergymen.

DAY SCHOOL for boys, at Charleston, in which an extensive course of classical education is carefully taught. Rev. Michael Magrath, *Principal.*

CONVENTS AND FEMALE ACADEMIES.

Convent and Female Academy of the Ursulines,

CHARLESTON, S. C.

Rev. Mother Mary Borgia McCarthy, Superior.
Mother Mary Francis Maloney, Assistant.

This community consists at present of five professed nuns, three novices and two postulants. It has been incorporated by the Legislature of South Carolina.

They at present will receive only twenty boarders, and thirty day-pupils, which numbers are generally full.

CONVENT AND FEMALE ACADEMY
Of the Sisters of Our Lady of Mercy,

CHARLESTON, S. C.

Sister Aloysius McKenna, Superior.

The present number of sisters is seventeen. They can accommodate twenty-five boarders and as many orphans. At present they have eighteen of the former and twelve of the latter. Their day-school has upwards of sixty pupils, and in the poor-school there is about half that number of scholars.

Children who are under eight years of age, pay for board and tuition $125 per annum, quarterly, in advance. In the day-school the terms are those which are usual in the city.

Charitable and Religious Institutions.

HOSPITAL

OF THE SOCIETY OF WORKING MEN, BROTHERHOOD OF ST. MARINO, for the benefit of its members. This establishment is attended by the Sisters of Mercy.

ORPHAN ASYLUM, at the establishment of the Sisters of Mercy, in Charleston, which supports 12 orphans.

FREE SCHOOL for girls, conducted by the same sisters, in Charleston.

FREE SCHOOL for boys, at Charleston, in which 30 pupils are admitted.

TEMPERANCE SOCIETIES have been established at *Savannah*, *Augusta*, and in the districts of *Locust Grove* and *Macon*, and are attended with the happiest results.

RECAPITULATION.

Churches,	16
Churches building,	2
Other stations,	47
Clergymen on the mission,	19
Ecclesiastical institutions,	4
Clerical students,	9
Female religious institutions,	2
Female academies,	2
Charitable institutions,	4
Temperance societies,	4
Catholic population,	7,000

DIOCESS OF NASHVILLE.

THIS Diocess comprises the State of Tennessee, and is under the charge of the Right Rev. Richard P. Miles, D. D. who was consecrated its first Bishop, in Bardstown, Ky. on the 16th of September, 1838.

CHURCHES AND CLERGY.

TENNESSEE.

Nashville, Cathedral of the Holy Rosary—
Rt. Rev. Richard P. Miles, D. D.
Very Rev. Joseph Stokes, *V. G.*
Rev. John Maguire, *Pastor.*

Rev. Lewis Hoste has charge of the French portion of the congregation of Nashville.

Columbia, *Shelbyville*, *Fayetteville* and *Winchester*, are attended by the Rev. John O'Dawde.

Robertson Co. St. Michael's, is attended the first Sunday of every month by a priest from Nashville.

Memphis, St. Peter's—Rev. Michael McAleer, *Pastor.* A church is also to be erected at *Fort Pickering*, one mile and a half from Memphis.

Jackson, *Bolivar*, *La Grange*, and other stations in W. Tennessee, are attended from Memphis.

Franklin, Middle Tennessee, is visited one Sunday in each month by a priest from Nashville. A church is to be erected in this beautiful town the present year.

INSTITUTIONS.

Theological Seminary of St. Athanasius,

NASHVILLE, TENN.

In this seminary ecclesiastical students, designed for the missions of Tennessee, are taught Philosophy and Theology. It contains six students, four of whom are in the class of Theology, under the direction of the Rev. Joseph Allemane, O. P. The seminary is furnished with an excellent library selected by the Bishop in Europe.

ACADEMY FOR BOYS,

NASHVILLE, TENN.

Attached to the seminary is an academy for boys, in which, besides mathematics, and the ordinary branches of a good English education, the Greek, Latin, Italian, French and

Spanish languages are carefully taught. The religious instruction of Catholic pupils *only* is attended to, and every facility afforded for the improvement of the mind and the cultivation of virtue. The academy is conducted by ecclesiastics under the superintendence of the Rev. Superior of the seminary.

ST. MARY'S FEMALE ACADEMY,

NASHVILLE, TENN.

This academy is conducted by the Sisters of Charity, a branch of the well known academy of Nazareth, near Bardstown, Kentucky. The Sisters propose teaching all the useful, solid and ornamental branches of female education.

Terms of tuition will be made known on application at the Academy. The first session commences on the second Monday of September in each year.

TEMPERANCE SOCIETY in Nashville, which contains about 40 members.

The number of children throughout the Diocess, attending catechism, does not perhaps exceed 100. The Catholic population is fluctuating, amounting to from 6 to 800, thinly scattered all over the State. The colored people are instructed in the Cathedral every Sunday evening after vespers by the students of the seminary. About 150 approached the sacraments at Easter, among whom were several converts.

RECAPITULATION.

Churches,	3
Chapels,	2
Stations,	40
Clergymen,	7
Ecclesiastical seminary,	1
Clerical students,	6
Academy for boys,	1
Academy for young ladies,	1
Temperance societies,	2

DIOCESS OF MOBILE.

THIS Diocess comprises the State of Alabama and the Territory of Florida, and is governed by the Rt. Rev. Michael Portier.

CHURCHES AND CLERGY.

ALABAMA.

Right Rev. M. Portier, D. D, *Bishop.*
Very Rev. John Bazin, *Vic. Gen.*
Mobile, Cathedral of the Immaculate Conception,—
Rt. Rev. Michael Portier, D. D.
Rev. Gabriel Chalon,
Rev. James McGarahan,
Rev. Antonio Lima.
Springhill College, St. Joseph's—Very Rev. J. Bazin.
Summerville, Chapel ofthe Visitation.
Mount Vernon, St. Paul's—Visited by Rev. G. Chalon, who attends several other stations on both sides of Mobile bay.
Montgomery, St. Peter's and other missions, attended by Rev. T. Moloney, of Georgia.

WEST FLORIDA.

Pensacola, St. Michael's—Rev. S. Guinand, who visits also *Berranco*, *Perdido Bay*, *Escombia Bay*, and *Black Water*.
St. Joseph's Bay, *Apalachicola*, and *Tallahasse*, are visited by Rev. G. Chalon.

EAST FLORIDA.

St. Augustine, St. Augustine's—Rev. C. Rampon. The Northern settlements of East Florida, as far as Jacksonville, inclusively, are visited by Rev. A. Doyle, of Georgia.

INSTITUTIONS.

COLLEGE OF SPRING HILL, ALABAMA.

Academy for Boys at St. Augustine, East Florida. The preparatory branches usually required to enter the colleges of this country, are well taught in this institution.

School for Boys, at Mobile, Alabama, under the patronage of the bishop.

CONVENT AND FEMALE ACADEMY
Of the Visitation of the B. V. Mary,

AT SUMMERVILLE, WITHIN THREE MILES OF MOBILE.

There are 11 sisters in the convent, and 20 boarders in the Academy.

SEMINARY FOR YOUNG LADIES, Pensacola, West Florida, conducted by the ladies of the Retreat.

SCHOOL FOR GIRLS, at Mobile, under the patronage of the bishop.

ORPHAN ASYLUM,

AT MOBILE.

Under the direction of 4 Sisters of Charity. Sister MARTINA, *Sister Servant.*

RECAPITULATION.

Churches, - - - - - - -	7
Stations, about - - - - - - -	23
Clergymen, - - - - - - -	18
Literary institutions for young men, - -	2
Female academies, - - - - - -	2
Female religious institutions, - - -	2
Schools, - - - - - - - -	2
Orphan asylum, - - - - - - -	1

DIOCESS OF RICHMOND.

THIS Diocess, which comprises the State of Virginia, is governed by the Right Rev. Richard V. Whelan, D. D. who was consecrated in the Cathedral of Baltimore, on the 21st of March, 1841.

CHURCHES AND CLERGY.

VIRGINIA.

Richmond, Henrico Co.—St. Peter's—Rt. Rev. Richard V. Whelan, D. D., Rev. Timothy O'Brien.

Norfolk, Norfolk Co.—St. Patrick's—Rev. A. Hitselberger.

Portsmouth, Norfolk Co.—St. Paul's—Rev. W. Moriarty.

Wheeling, Ohio Co.—St. Mary's—Rev. J. Hoerner.

Martinsburg, Berkely Co.—St. John's—1st, 2d and 3d Sundays of the month—Rev. John O'Brien.

Harper's Ferry, Jefferson Co.—St. Peter's, } Rev. J. O'Brien.
Bath, Morgan Co.—St. Vincent's, }

The former place is attended on the 4th Sunday of the month, the latter on the 5th Sunday—and monthly on a week-day.

Winchester—Occasionally attended by Rev. J. O'Brien.

Petersburg, Dinwiddie Co.—St. Joseph's—Attended from Richmond every Sunday.

Lynchburg, Campbell Co. a church in process of erection. Rev. Daniel Downey, resident pastor.

Staunton, *Lexington*, and their vicinity, are visited occasionally by the same clergyman.

Old Point Comfort—Attended from Norfolk and Portsmouth on the 4th Sunday of the month.

Waterford, ——. Visited occasionally from Frederick, Md.

Romney, Hampshire Co.—Attended from Cumberland, Md.

Wytheville, Wythe Co.—A church about being erected is to be attended two Sundays in the month.

Tazewell Co.—A church about to be erected to be attended from Wytheville.

INSTITUTIONS.

ST. VINCENT'S SEMINARY,

AT RICHMOND, VA.

It contains 13 seminarians, 11 of whom are in the class of divinity. Three theological students of this diocess are in other seminaries. The faithful abroad are strongly urged to aid the funds of this institution.

The college is intended principally for aspirants to the sacred ministry whose interests are especially consulted in the regulations for the students, and who are in great measure separated during the hours of recreation and for religious exercises from the other pupils. The usual course of instruction in Catholic colleges is pursued. The terms are $150 per annum for board and tuition, washing, mending and doctors attendance, in all ordinary cases. Stationery, books and medicines, are furnished and charged accordingly. Clothing will also be provided, if desirable, on the most moderate terms. The half-year's bill for tuition, &c., is in all cases required to be paid in advance. Charges for day scholars $50 per annum—for half-boarders $100. Address Bishop Whelan.

ST. JOSEPH'S FEMALE ACADEMY,

RICHMOND, VA.

Under the charge of five Sisters of Charity. Sister JOSEPHINE, *Directress.*

TERMS: SEMI-ANNUALLY IN ADVANCE.

Boarding, tuition, use of bed and bedding and doctor's fees, per annum, - - - - - - $106 00

DAY-SCHOLARS.

First Class—Embracing orthography, reading, writing, grammar, arithmetic, per quarter, in advance, $4 00

Second Class—Orthography, reading, writing, grammar, letter-writing, history, geography, practical and rational arithmetic, - - - - - - 5 00

Third Class—Orthography, reading, writing, grammar, ancient and modern history, geography, practical and rational arithmetic, composition, botany, natural philosophy and chemistry, - - - 6 00

No charge for day scholars during vacation.

EXTRA CHARGES.

Drawing and painting, - - - -	$4 00
Painting on velvet, - - - - -	6 00
Chenille embroidery, - - - - -	3 00
Shell work, - - - - - - -	6 00
Artificial flowers, - - - - -	5 00
Stationery, - - - - - -	50
Fuel for the season, - - - - -	1 00

Number of pupils 70, of whom 18 are boarders.

All letters addressed (post paid) to the Directress, or to

REV. T. O'BRIEN.

ST. MARY'S FEMALE ACADEMY, in Norfolk, under the charge of four Sisters of Charity. Sister M. ALEXANDRINE, *Sister Servant*. The number of pupils is between 40 and 50.

ST. JOSEPH'S ORPHAN ASYLUM, in Richmond, attached to St. Joseph's Academy, contains 8 female orphans.

ST. MARY'S ASYLUM, for female orphans, connected with St. Mary's school in Norfolk. There are 7 orphans in the establishment.

There are SUNDAY-SCHOOLS attached to the churches in *Richmond*, *Norfolk*, *Portsmouth*, *Wheeling* and *Harper's Ferry*.

BENEVOLENT FUND SOCIETY, in Norfolk, for the support of indigent families. It continues to do much good.

TEMPERANCE SOCIETIES at Harper's Ferry and other places.

RECAPITULATION.

Churches, - - - - - - - -	9
Churches building, - - - - -	3
Stations occasionally visited, - - -	5
Clergymen on the mission, - - -	7
Female academies, - - - - -	2
Charitable institutions, - - - -	3
Sunday schools, - - - - -	5
Temperance societies, - - - -	6
Catholic population, - - - -	6000

DIOCESS OF NEW YORK.

THE Diocess of New York comprises the State of New York and the eastern part of the State of New Jersey. The Right Rev. John Dubois is bishop, and the Right Rev. John Hughes, coadjutor and administrator.

CHURCHES AND CLERGY.

NEW YORK.

New York City.

Cathedral of St. Patrick—Rt. Rev. John Dubois, D. D. *Bishop.*
Rt. Rev. John Hughes, D. D. *Coadj. and Admin.*
Rev. William Starrs,
Rev. John Loughlin,
Rev. Amb. Manahan, D. D.
Rev. John Conroy, who celebrates mass and preaches every second Sunday in the chapel of the Bellevue Hospital.

St. Peter's Church—Very Rev. John Power, D. D.
Rev. Charles C. Pise, D. D.
Rev. J. T. Andrade.

St. Mary's—Rev. William Quarter,
Rev. Mark Murphy,
Rev. Dominick Teixchira.

St. James'—Rev. John Smith,
Rev. Michael McCarron.

St. Joseph's—Rev. John McCloskey,
Rev. Bernard Carraher.

Transfiguration—Very Rev. Felix Varela, D. D.
Rev. Alexander Muppiatti.

St. Andrew's—Rev. John Maginnis,
Rev. Lewis Terhykowick.

Nativity—Rev. Andrew Byrne.

St. Nicholas' (German)—Rev. Gabriel Rumpler.

St. John Baptists' (German)—Rev. Zachariah Kunze.

St. Vincent of Paul's (French).

Albany, Albany Co. St. Mary's—Rev. Joseph A. Schneller.
St. John's—Rev. James McDonough.
St. Joseph's—not finished.
French Congregation—Rev. Mr. Joubert.

Albion, Orleans Co.—attended Occasionally by Rev. Charles D. McMullen of Lockport.

Amsterdam, Montgomery Co.—Occasionally by Rev. P. McCloskey of Schenectady.

Astoria, Queen's Co. B. V. of Mt. Carmel, twice a month—Rev. Michael Curran of Harlem.
Auburn, Cayuga Co. Church not dedicated—Rev. Patrick Bradley.
Batavia, Genessee Co. once every two months—Rev. Theodore Noethen of Williamsville.
Binghampton, Broome Co. Church not dedicated.
Bloomingdale, New York Co. St. John's—Rev. Wm. Nightengale.
Brooklyn, King's Co. St. James'—Rev. Charles Smith.
St. Paul's—Rev. Nicholas O'Donnell, Rev. James O'Donnell.
Church of the Assumption—Rev. David Bacon.
Brownsville, Jefferson Co. occasionally—Rev. Philip Gillick of Watertown.
Buffalo, Erie Co. St. Louis, (German,) Rev. Alexander Pax.
English—Rev. Wm. Whelan.
Buskirk's bridge, Rensselaer Co. occasionally—Rev. Francis Coyle of Sandy Hill.
Cambridge, Washington Co. occasionally—Rev. F. Coyle.
Cape Vincent, Jefferson Co. occasionally—Rev. Francis Guth of Lafargeville.
Carthage, Jefferson Co. St. James'—Rev. Philip Gillick of Watertown.
China, Wyoming Co.—Rev. Patrick Ratigan of Java.
Cold Spring, Putnam Co. St. Mary's, every second Sunday—Rev. Patrick Duffy of Newburgh.
Dansville, Livingston Co. occasionally—Rev. Benedict Bayer of Rochester.
Deerfield, Oneida Co. Church not dedicated—Rev. John Shanahan.
Eden, Erie Co. Church not dedicated—Rev. Nicholas Mertz.
East Troy, Rensselaer Co. St. Peter's—Rev. Peter Havermans.
Flatbush, King's Co. occasionally—Rev. James O'Donnell of Brooklyn.
Florence, Oneida Co. private chapel, occasionally—Rev. Wm. Beacham of Rome.
Flushing, Queen's Co. St. Michael's, twice every month—Rev. Michael Curran of Harlem.
Fort Anne, Washington Co. occasionally—Rev. Francis Coyle of Sandy Hill.
Fort Covington, Franklin Co. occasionally from Hogansburg.
Fort Miller, Washington Co. occasionally—Rev. Francis Coyle.
French Creek, Jefferson Co. occasionally—Rev. Francis Guth of Lafargeville.
Galway, Saratoga Co. occasionally—Rev. Patrick McCloskey of Schenectady.

Gilboa, Schoharie Co.—Rev. Michael Gilbride of Hudson.
Geneva, Ontario Co. Church not dedicated—Rev. Patrick Bradley of Auburn.
Granville, Washington Co. occasionally, Rev. Francis Coyle.
Greece, Monroe Co. Church not dedicated, attended from Rochester.
Harlem, New York Co. St. Paul's—Rev. Michael Curran.
Hogansburgh, Franklin Co. St. Mary's, —— ——.
Hoosickfalls, Renssalaer Co. occasionally—Rev. F. Coyle.
Hudson, Columbia Co. fourth Sunday of every month—Rev. Michael Gilbride.
Hunter, Greene Co. Church not dedicated, first Sunday of every month—Rev. M. Gilbride of Hudson.
Jamaica, Queen's Co. Church not dedicated, occasionally—Rev. James O'Donnell of Brooklyn.
Java, Wyoming Co. Church not ded.—Rev. Patrick Ratigan.
Jonesville, Saratoga Co. occasionally from Schenectady.
Keeseville, Essex Co. Church not dedicated, every second Sunday—Rev. N. Rooney of Plattsburgh.
Lancaster, Erie Co. once every two weeks—Rev. Theodore Noethen of Williamsville.
Lansingburgh, Renssalaer Co. St. John the Baptist's, once a month—Rev. Francis Coyle of Sandy Hill.
Leraysville, Jefferson Co. occasionally from Lafargeville.
Lewiston, Niagara Co. occasionally—Rev. C. D. McMullen of Lockport.
Little Falls, Herkimer Co. occasionally from Deerfield.
Lockport, Niagara Co. St. John's—Rev. Chs. D. McMullen.
Malone, Franklin Co. St. Joseph's, attended from Hogansburgh.
Manlius, Onondago Co. occasionally—Rev. M. Heas of Salina.
Mechanicsville, Saratoga Co.—Rev. F. Coyle of Sandy Hill.
Medina, Orleans Co. Church not dedicated.—Rev. C. D. McMullen of Lockport.
Massena, St. Lawrence Co. St. Peter's, occasionally from Hogansburgh.
Mexico, Oswego Co. occasionally—Rev. Michael Heas of Salina.
Middletown, Delaware Co. occasionally—Rev. M. Gilbride of Hudson.
Minerva, Essex Co. occasionally—Rev. F. Coyle of Sandy Hill.
Newburgh, Orange Co. Church not finished, every second Sunday—Rev. P. Duffy.
Newport, Herkimer Co. Church not dedicated—Rev. John Shanahan.
New Rochelle, Westchester Co. once a month—Rev. Felix Vilanis, D. D. of St. John's College, Rose Hill.
Niagara Falls, Niagara Co. occasionally from Lockport.

Northbush, Erie Co. Church not dedicated, once a month—Rev. Theodore Noethen of Williamsville.
Ogdensburg, St. Lawrence Co. Church not dedicated—Rev. James Mackey.
Oswego, Oswego Co. Church not ded.—Rev. John Rogers.
Plattsburgh, Clinton Co. Church not dedicated, every second Sunday—Rev. N. Rooney.
Pompey, Onondaga Co. occasionally—Rev. M. Heas of Salina.
Poughkeepsie, Duchess Co. St. Peter's, two Sundays a month—Rev. Miles Maxwell.
Rochester, Monroe Co. St. Patrick's—Rev. Bernard O'Reilley. St. Joseph's, (German,) Rev. Benedict Bayer, C. S. R. Also another Church not yet dedicated.
Rome, Oneida Co. St. Peter's, first and third Sundays of every month—Rev. William Beecham.
Roundout, Ulster Co. Church not dedicated, once a month from Poughkeepsie.
Sagharbor, Suffolk Co. Church not dedicated, occasionally from Brooklyn.
Sandy Hill, Washington Co. Christ's Church, twice a month—Rev. Francis Coyle.
Saratoga, Saratoga Co. Church not dedicated—Rev. P. McCloskey of Schenectady.
Saugerties, Ulster Co. Church not dedicated, once a month—Rev. M. Maxwell of Poughkeepsie.
Sawpits, Westchester Co. occasionally—Rev. F. Vilanis of St. John's College, Rose Hill.
Schaticoke, Renssalaer Co. Church not dedicated, once a month—Rev. Francis Coyle of Sandy Hill.
Scienceville, Greene Co. Church, not dedicated, occasionally from Hudson.
Schenectady, Schenectady Co. St. John's—Rev. P. McCloskey.
Sheldon, Wyoming Co. Church not dedicated, once a month from Williamsville.
Schuylerville, Saratoga Co. occasionally—Rev. F. Coyle of Sandy Hill.
Scottsville, Monroe, Co. attended from Rochester.
Shandaken, Ulster Co. occasionally from Hudson.
Sing-Sing, Westchester Co. occasionally—Rev. F. Vilanis of St. John's College, Rose Hill.
Staten Island, Richmond Co. Church not finished—Rev. Mr. Madranno.
Syracuse, Onondaga Co. Church not finished—Rev. M. Heas of Salina.
Throg's Point, Westchester Co. attended from St. John's College, Rose Hill.
Ticonderoga, Essex Co. St. Mary's once every three months—Rev. F. Coyle, Sandy Hill.

Turin, Lewis Co. occasionally—Rev. Wm. Beecham of Rome.
Transit, Genessee Co. occasionally, from Williamsville.
Tonawanda, Erie Co, occasionally—Rev. T. Noethen of Williamsville.
Utica, Oneida Co. St. John's—Rev. Thomas Martin.
German Church, not ded.—Rev. Joseph Prost.
Verona, Oneida Co. St. Mary's, second and fourth Sundays of every month—Rev. Wm. Beachem of Rome.
Verplanck's Point, Westchester Co. once a month—Rev. F. Vilanis of St. John's College.
Vienna, Oneida Co. Chapel, occasionally from Rome.
Waddington, St. Lawrence Co. Church not dedicated—Rev. James Mackey.
Waterford, Saratoga Co.—Rev. Francis Coyle.
Watertown, Jefferson Co. Church not ded.—Rev. P. Gillick.
Westchester, Westchester Co. Church not finished, once a month—Rev. F. Vilanis.
Westpoint, Orange Co. occasionally—Rev. P. Duffy of Newburgh.
West Troy, Albany Co. St. Patrick's—Rev. James Quinn.
Williamsburgh, King's Co. St. Mary's—Rev. Jas. O'Donnell.
Holy Trinity (German)—Rev. John Raffeiner.
Williamsville, Erie Co. Church not dedicated—Rev. Theodore Noethen.
Younkers, Westchester Co. attended from St. John's College, Rose Hill.

NEW JERSEY.

Belleville, St. Paul's—Rev. Bernard McCabe.
Jersey City, St. Peter's—Rev. Walter J. Quarter.
Macoupin, German Church—Rev. John Raffeiner.
Madison, St. John's—Rev. Mr. Newell.
Newark, St. John's—Rev. Patrick Moran.
German Church—Rev. Nicholas Balleis.
New Brunswick, Church not dedicated—Rev. Hugh Maguire.
Patterson, St. John's—Rev. Philip O'Reilly.
Perth Amboy—Rev. Mr. Madranno.
Somerville, *South Amboy*, } Rev. Hugh Maguire.

INSTITUTIONS.

ECCLESIASTICAL SEMINARY AT ROSE HILL,

WESTCHESTER COUNTY, N. Y.

There are thirty-one students in the seminary, which is under the care of Rev. Anthony Penco and Rev. A. Roadte, priests of the congregation of the missions.

ST. JOHN'S COLLEGE AT ROSE HILL,

WESTCHESTER COUNTY, N. Y.

TERMS.

Board and tuition, washing, mending, use of bed and bedding, (which will be always furnished by the college,) $200 per annum—payable half yearly in advance.

Physician's fees, $3—medicines will be charged at the apothecary's rate.

Books, Stationery, &c. will either be furnished by the college at the current prices, or may be procured by the parents or guardians residing in the city—no books will be allowed circulation among the students, which have not been previously submitted to the supervision and received the approval of either the President of the college, or of the Prefect of studies.

Each student on entering, must be provided with three suits for summer, and three for winter; with at least six shirts, six pairs of stockings, six pocket-handkerchiefs, six towels, three pairs of shoes or boots, a hat, cloak or overcoat, a silver spoon and silver drinking cup marked with his name.

No advances will be made by the institution for articles of clothing or for any similar expense, unless an equivalent sum be deposited in the hands of the Treasurer of the college.

The following are the officers and professors of the college:

Rev. John Harley, A. M., *President and Professor of Rhetoric and Mathematics.*

Rev. John J. Conroy, A. M., *Vice-President and Professor of Latin Literature and History.*

Rev. Edward O'Neill, A. M., *Treasurer and Professor of Natural Philosophy and Chemistry.*

Rev. Felix Vilanis, D. D., *Professor of Moral Philosophy and Italian.*

William Rodrigue, Esq., *Professor of Civil Engineering and Perspective Drawing.*

Mr. Mm. McClellan, *Professor of Greek.*

Mr. Benedict H. Reyoil, *Professor of French.*

Mr. Adolphus C. Beck, *Professor of Spanish.*

Mr. Edward Jobst, *Professor of Music.*

Besides the above, there are six Tutors competent to assist in the various departments.

N. B. Letters will be directed, post paid, to

Rev. JOHN HARLEY, *President.*

YOUNG LADIES' ACADEMY,

Under the direction of the Ladies of the Sacred Heart,

412 HOUSTON ST. N. Y.

TERMS:

Board, per annum, payable half-yearly in advance, $250 00
Half-board, do. do. do. 125 00
Postage, books, stationery, doctor's fees and washing, are charged to the parents.

No deduction will be made for a pupil withdrawn before the expiration of the quarter, except for cogent reasons.

There are 14 religious, and 3 candidates in the institution; and 60 pupils, 24 of whom are full boarders. Madam BATHILDA SALLION, *Superior.*

St. Mary's Select School for Young Ladies,

NO. 415 GRAND ST. N. Y.

Under the charge of five Sisters of Charity; Sister THECLA, *Sister Servant.*

TERMS PER QUARTER:

First class, - - - -	$3 50
Second class, - - - -	5 50
Third class, - - - -	7 00

EXTRA CHARGES:

Drawing and painting, - -	$5 00
Chenille embroidery, - -	5 00
Stationery, - - - -	25
Fuel for the season, - - -	1 00

N. B. Quarter payable in advance. No charge for vacation.

ST. JOSEPH'S SCHOOL FOR YOUNG LADIES,

NO. 23 OLIVER ST. N. Y.

Under the charge of six Sisters of Charity. Sister WILLIAM ANNA, *Sister Servant.*

COURSE OF INSTRUCTION AND TERMS.

First class—Embraces, orthography, reading, plain and ornamental writing, arithmetic, geometry, grammar, composition, history, geography, with the use of the globes, astronomy, rhetoric, philosophy, chemistry, botany, and delineation of maps, - - $8 50

Second class—Orthography, reading, plain and ornamental writing, arithmetic, grammar, composition, history, geography, philosophy, and botany, - - 6 50

Third class—Orthography, reading, writing, arithmetic, composition, grammar, geography, and history, - - - - - - - - - 5 50

Fourth class—Orthography, reading and writing, - 3 50

ST. PETER'S SELECT MALE INFANT SCHOOL, attached to St. Peter's Church, Barclay street, New York, under the charge of the Sisters of Charity. No child is received under the age of three, nor over nine years.

Terms, per quarter, in first class, for orthography, reading, writing, grammar, history, geography and arithmetic, $6.00; in second class, for orthography, reading, and tables, $4.00; fuel, per season, $1.00; the quarter consists of 12 weeks. No charge for vacation.

CHARITABLE INSTITUTIONS.

ROMAN CATHOLIC ORPHAN ASYLUM, in New York city, under the charge of 11 Sisters of Charity. Sister Elizabeth, *Sister Servant.* The number of orphans now in the Asylum, is 229.

ROMAN CATHOLIC HALF-ORPHAN ASYLUM, in New York city, under the charge of 5 Sisters of Charity. Sister Lucy Ignatius, *Sister Servant.* There are upwards of 90 orphans in the house.

ST. PATRICK'S FREE SCHOOL, in New York city, containing from 800 to 1,000 children. The boys are taught by male teachers, and the girls by 4 Sisters of Charity, in separate apartments. Sister Mary Teresa, *Sister Servant.*

ST. PETER'S FREE SCHOOL in New York city, containing from 500 to 700 children. The boys are taught by male teachers, and the girls in distinct apartments, by 5 Sisters of Charity. Sister Mary Jerome, *Sister Servant.*

ST. JAMES' FREE SCHOOL in New York city, containing about the same number of children, who are taught in the same way. Two Sisters of Charity are employed in the School. Sister Ann Louise, *Sister Servant.*

ST. JOSEPH'S FREE SCHOOL in New York city, containing about 500 children.

FREE SCHOOL attached to Transfiguration church, containing 400 children.

ST. NICHOLAS' GERMAN FREE SCHOOL, in which there are between 80 and 100 German children.

ST. MARY'S ORPHAN ASYLUM in Brooklyn, under the charge of 4 Sisters of Charity. It contains 18 orphans.

ST. JAMES' FREE SCHOOL in Brooklyn, containing from 200 to 400 children. The boys are taught by male teachers, and the girls by 3 Sisters of Charity. Sister Ursula, *Sister Servant.*

St. Paul's Free School in Brooklyn, containing about 150 children, who are instructed by male teachers.

St. Joseph's Orphan Asylum and Free School in Albany, under the charge of 5 Sisters of Charity. Sister Mary De Sales, *Sister Servant.* It contains 25 orphans, and from 180 to 200 pupils. The boys are taught by a male instructor.

St. John's Female Orphan Asylum and Free School in Utica, conducted by 4 Sisters of Charity. Sister Sebastian, *Sister Servant.* There are 13 orphans, and about 90 pupils in the institution.

Free School attached to the church of the Nativity, containing about 700 children.

Catholic Temperance Societies were established in the city of New York, February 9th, 1840; at Albany in May; at Troy, August 2d; at Utica, August 9th; at Schenectady, August 23d; at Rome, September 13th; also, at Rochester, Hogansburgh, Brooklyn, Williamsburgh, and other places.

RECAPITULATION.

Churches,	83
Chapels,	7
Other stations,	50
Clergymen on the mission,	70
Clergymen otherwise employed,	4
Ecclesiastical seminary,	1
Clerical students,	31
College for young men,	1
Female academies,	3
Institutions under the Sisters of Charity,	12
Orphan Asylums,	5
Orphans supported and educated,	375
Temperance associations,	20
Catholic population,	200,000

DIOCESS OF BOSTON.

This Diocess, which includes all the New England States, is governed by the Rt. Rev. Benedict Fenwick.

CHURCHES AND CLERGY.

MASSACHUSETTS.

Boston.
- Cathedral of the Holy Cross—Rt. Rev. B. Fenwick, D. D., Very Rev. William Tyler, Rev. Richard Hardy.
- Chapel of the Holy Cross—Rev. A. Williamson.
- St. Mary's Church—Rev. John Fitzpatrick and Rev. P. Flood.
- St. Patrick's—Rev. Thomas Lynch.
- St. Augustine's—Rev. Terence Fitzsimmons.

Charlestown, St. Mary's—Rev. P. Byrne.
Salem, St. Mary's—Rev. T. J. O'Flagherty, who visits also *Lynn*, *Gloucester* and *Ipswich*.
Lowell, St. Patrick's—Rev. James McDermot, Rev. James Conway. Another church is building in this place.
Taunton, St. Mary's—
Fall River, St. John Baptist—Rev. Edward Murphy.
Waltham, (church not dedicated)—Rev. Michael Lynch, who visits also *Randolph* and *Canton*.
Wareham, *Newbedford*, } Served occasionally from Newport, R. I.
Newburyport—Served from Dover, N. H.
Worcester—Rev. James Fitton.

RHODE ISLAND.

Providence, SS. Peter and Paul—Rev. John Corry. New Church—Rev. Wm. Wiley.
Pawtucket, (Church not dedicated)—Rev. D. Ryan.
Newport, St. Joseph's—Rev. J. O'Reilly.

CONNECTICUT.

Hartford, Trinity Church—Rev. John Brady, Rev. John D. Brady, who attend also *Cabbotsville*.
New Haven, Christ's Church—Rev. James Smyth.
Bridgeport—Served from New Haven.
New London—Served from Worcester, Mass.

NEW HAMPSHIRE.

Claremont, (Church not dedicated,)—Rev. John B. Daly.
Dover, St. Aloysius'—Rev. Patrick Kanavan.
Portsmouth—Served by the same.

VERMONT.

Burlington, (a new Church has just been completed,)—Rev. Jeremiah O'Callaghan.

Vergennes, *Montpelier*, } Served from Burlington.
Middlebury, (Church not dedicated,)—Rev. John B. Daly.
Castleton, (Church not dedicated,) *Pittsford*, *Bennington*, *Manchester*, } Served by the same.
St. Albans.
Swanton.
Berkshire.
Shelden.

MAINE.

Portland, St. Dominick's—
Whitefield, St. Dennis—Rev. J. O'Beirne.
Augusta, (Church not dedicated,) *New Castle*, St. Patrick's. *Gardiner*. } Rev. J. O'Beirne.
Bangor, St. Michael's—Rev. Thomas O'Sullivan,
Old Town, St. Ann's, *Bucksfort*, } Served by the same.
Pleasant Point, St. Ann's—Rev. M. Desmilliers.
Eastport, St. Joseph's—Rev. J. B. McMahon.
Benedicta, (Church not dedicated,)—Served at present by Very Rev. William Tyler.

INSTITUTIONS.

MOUNT ST. JAMES',

WORCESTER, MASS.

This institution is situated on a most delightful eminence, bounding on the south, the flourishing town of Worcester.

The course of instruction comprises all the branches of a sound, correct and practical English and Classical education, the same as is pursued in all other similar establishments throughout the country.

The expenses for boarding, lodging, washing, mending and tuition, and for the use of books, pens, ink, paper, slates and pencils, are *one hundred dollars* per annum, to be paid semi-annually in advance; and to those who pursue a classical course there is an extra charge of five dollars per quarter, and the expenses of finding their own classical books.

The expenses for young gentlemen farther advanced in life, of whom there are a number who attend during the fall and

winter months, is *thirty dollars* per quarter, which is the entire charge for boarding, washing, tuition, stationery, fuel, &c.

All communications to be directed to

Rev. JAMES FITTON, *President.*

SISTERS OF CHARITY.

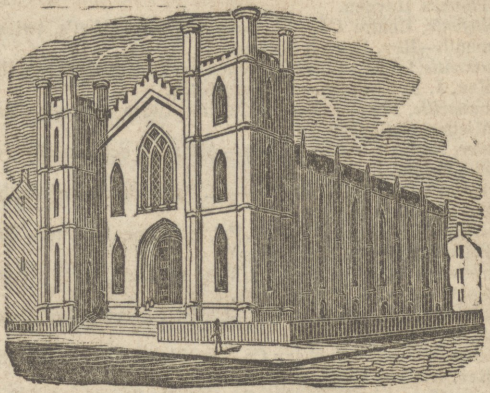
There is a large school of female children, under the direction of four of these Sisters, in Atkinson street, No. 22, Boston, whose instructions are attended with the most beneficial effects.

TEMPERANCE SOCIETIES have been established at *Boston, Worcester, Lowell, Northampton, Fall River, Claremont, Providence, Taunton, Dover, Newport, Eastport, &c.*

RECAPITULATION.

Churches,	25
Chapels,	10
Churches building,	5
Other stations,	48
Clergymen on the mission,	34
College for boys,	1
Charitable institution,	1
Temperance societies,	12

DIOCESS OF PHILADELPHIA.



ST. JOHN'S CHURCH.

THE Diocess of Philadelphia includes the States of Pennsylvania and Delaware, and the western portion of the State of New Jersey.

CHURCHES AND CLERGY.

Right Rev. Francis Patrick Kenrick, D. D.
Rev. Francis X. Gartland, *Secretary.*

PENNSYLVANIA.

Philadelphia.

- St. Mary's, { Rev. Charles I. Carter, Rev. Edward I. Sourin.
- St. Joseph's, { Rev. Felix Barbelin, S. J. Rev. Ignatius Coombs, S. J.
- St. Augustine's, { V. Rev. P. E. Moriarty, D.D.O.S.A. Rev. Thomas Kyle, O. S. A. Rev. John O'Dwyer, O. S. A.
- Holy Trinity—Rev. Otho Borgess.
- St. John the Evang. { Rev. F. X. Gartland, Rev. Joseph Balfe, D. D.
- St. Michael's, { Rev. Terence J. Donaghoe, Rev. William Loughran.
- St. Francis Xavier's—Rev. P. Rafferty.
- St. Philip's Neri's—Rev. John P. Dunn.
- St. Patrick's—Rev. D. F. X. Devitt.

Beaver, Beaver Co.—SS. Peter and Paul, once a month—Rev. Andrew Gibbs—Resides at Pittsburgh.

Bedford, Bedford Co.—St. Thomas, twice a month—Rev. Thomas Heyden.

Bellefonte, Centre Co.—St. John the Evangelist's, twice a month—Rev. Patrick Nugent.

Blairsville, Indiana Co.—SS. Simon and Jude, twice a month—Rev. J. A. Stillinger of Youngstown.

Brownsville, Fayette Co.—St. Peter's, twice a month—Rev. Michael Gallagher.

Butler, Butler Co.—St. Peter's—Attended occasionally from Pittsburgh.

Cameron's Bottom, Indiana Co.—St. Patrick's, once a month—Rev. Terence McGirr.

Carlisle, Cumberland Co.—St. Patrick's, once a month—Rev. Patrick Maher of Harrisburgh.

Carbondale, Luzerne Co.—St. Rose of Lima, three times a month—Rev. H. Fitzimmons.

Chambersburgh, Franklin Co.—Christ Church—Rev. James A. Miller.

Chartier's Creek, Alleghany Co.—St. Philip's, once a month—Rev. Andrew Gibbs of Pittsburgh.

Cherry Township, Lycoming Co.—St. Basil's, occasionally—Rev. J. V. O'Reilley of Friendsville.

Clearfield, Clearfield Co.—St. Francis of Assissium, once in two months—Rev. P. Nugent of Bellefonte.

Columbia, Lancaster Co.—St. Peter's, twice a month—Rev. Bernard Keenan of Lancaster.

Conewago, Adams Co.—Church of the Sacred Heart—Rev. Matthew Lekeu, S. J., Rev. Michael Dougherty, S. J., Rev. Philip A. Sacchi, S. J., Rev. Francis Henry Kendeler.

Cussewago Creek, Crawford Co.—St. Philip Beniti—Rev. Patrick Prendergast of Erie.

Derry Township, Westmoreland Co.—Our Lady of Mount Carmel occasionally—Rev. J. A. Stillinger of Youngstown.

Doe Run, Chester Co.—St. Malachy's, once a month—Rev. B. McCabe of Westchester.

Easton, Northampton Co.—St. Bernard's, once a month—Rev. James Maloney.

Ebensburg, Cambria Co.—St. Patrick's, once a month—attended from Loretto.

Elizabethtown, Lanc. Co.—St. Peter's—Rev. F. X. Marshall.

Erie, Erie Co. { Immac. Concep. (Ger.) Rev. P. Steinbacher. / Chapel, (Eng.) Rev. Patrick Prendergast.

Elk Creek, Erie Co.—St. Francis of Assissium's, once in six weeks—Rev. P. Steinbacher of Erie.

Freeport, Butler Co.—St. Mary's, once a month—Rev. J. Cody of Sugar Creek Township.

Frenchville, Clearfield Co.—St. Mary's, occasionally—Rev. P. Nugent, of Bellefonte.

Friendsville, Susquehannah Co.—St. Francis Xavier's, once a month—Rev. J. V. O'Reilly.

Gettysburgh, Adams Co.—St. Francis Xavier's—Rev. M. Dougherty of Conewago.

Goshenhoppen, Berk's Co.—Church of the Most Holy Sacrament—Rev. Augustus Balli, S. J.

Grampion Hills, Clearfield Co.—St. Bonaventure's—Rev. P. Nugent of Bellefonte.

Harman's Bottom, Bedford Co.—St. John the Baptist's, once a month—Rev. T. Heyden of Bedford.

Harrisburgh, Dauphin Co.—St. Patrick's, three Sundays in the month—Rev. Patrick Maher.

Harford Township, Delaware Co.—St. Dennis'—Rev. Thos. Burke, C. M. from St. Charles Seminary, Philadelphia.

Hart's Sleeping Place, Cambria Co.—St. Joseph's, once a month—attended from Loretto.

Haycock, Buck's Co.—St. John the Baptist's, once a month—Rev. James Maloney of Easton.

Huntington, Huntington Co.—Church of the Holy Trinity, once a month—Rev. J. Bradley of Newry.

Jefferson, Cambria Co.—St. Bartholomew's, twice a month—attended from Loretto.

Johnstown, Cambria Co.—St. John Gualbert's, once a month—attended from Loretto.

Lancaster, Lancaster Co.—St. Mary's—Rev. B. Keenan.

Lebanon, Lebanon Co.—St. Mary's, occasionally—Rev. N. Steinbacher of Reading.

Lewistown, Mifflin Co.—All Saints, once in two months—Rev. P. Nugent, of Bellefonte.

Littlestown, Adams Co.—St. Aloysius—twice a month—Rev. M. Dougherty of Conewago.

Little York, York Co.—St. Patrick's, occasionally—Rev. P. Rumpler of Baltimore.

Loretto, Cambria Co.—St. Michael's—Rev. P. Lemke and Rev. M. Gibson.

Manayunk, Philadelphia Co.—St. John the Baptist's—Rev. D. Mulholland.

Massillon, Berk's Co.—St. Henry's, once a month—Rev. A. Balli of Goshenhoppen.

Meadville, Crawford Co.—St. Hippolitus, occasionally—Rev. P. Steinbacher of Erie.

Mercer, Mercer Co.—St. Raphael's, once a month—Rev. A. Gibbs of Pittsburgh.

Milton, Northumberland Co.—St. Joseph's, twice a month—Rev. D. Magorien.

McSherry's Town, Adams Co.—Chapel—attended from Conewago.

Monongahela City, Washington Co.—Chapel, occcasionally—Rev. M. Gallagher of Brownsville.

Mount Pleasant Township, Wayne Co.—St. Juliana's, once a month—Rev. H. Fitzimmons of Carbondale.

Mountain Church, Cumberland Co.—St. Ignatius, once a month—Rev. M. Dougherty of Conewago.

Norristown, Montgomery Co.—St. Patrick's, three times a month—Rev. Patrick Donahoe.

Newry, Huntington Co.—St. Patrick's, three times a month—Rev. James Bradley.

Oil Creek, Crawford Co.—St. Stephen's—Rev. P. Prendergast of Erie.

Paradise, Adams Co.—Chapel—Rev. J. W. Beschter, S. J.

Path Valley, Franklin Co.—St. Ferdinand's, once a month—Rev. Thomas Heyden of Bedford.

Phœnixville, Chester Co.—once a month—Rev. P. Donahoe of Norristown.

Pigeon Hill, Adams Co.—St. Mary's Chapel—attached to College Retreat.

Pine Creek, Alleghany Co.—St. Mary's—attended occasionally from Pittsburgh.

Pittsburgh, Alleghany Co.
- St. Paul's—Very Rev. Michael O'Connor, D. D. V. G. and Rev. Joseph F. Dean.
- St. Patrick's—Rev. Edward F. Garland.
- Saint Philomena's—Rev'd P. Tschackert, C. S. R.
- Rev. Lewis Karteyvels, C. S. R.

Pottsville, Schuylkill Co. St. Patrick's—Rev. Edward Magennis and Rev. Hugh Gallagher.

Reading, Berks Co. St. Peter's—Rev. N. Steinbacher, S. J.

Shamokin, Northumberland Co. St. Edward's, once a month—Rev. D. Magorien of Milton.

Shippenville, Clarion Co. St. Michael's, occasionally—Rev. P. Steinbacher of Erie.

Silver Lake, Susquehanna Co. St. Augustine's, once a month—Rev. J. V. O'Reilly of Friendsville.

Sugar Creek Township, Armstrong Co. St. Patrick's, once a month—Rev. J. Cody—Worthington, the nearest Post office.

Tamaqua, Schuylkill Co. St. Jerome's, once a month—Rev. J. Maloney, of Easton.

Waynesburgh, Franklin Co. St. Andrew's, once a month—Rev. J. A. Miller of Chambersburgh.

Waynesburgh, Green Co. St. Ann's, once a month—Rev. M. Gallagher of Brownsville.

Westchester, Chester Co. Christ Church, ———— Rev. B. McCabe.
Warren County—Visited occasionally from Erie.
Youngstown, Westmoreland Co. St. Vincent of Paul's, twice a month—Rev. J. A. Stillinger.

DELAWARE.

Wilmington, St. Peter's—Rev. Patrick Reilly.
New Castle, St. Peter's, once a month—Rev. P. Reilly of Wilmington.
Dupont's Mills—
Concord, Chapel, once a month—Attended from Philadelphia.

NEW JERSEY.

Pleasant Mills, Church of the Assumption, once a month—Rev. W. Loughran of Philadelphia.
Trenton, St. John the Baptist's, three times a month—Rev. John Gilligan, who attends also, occasionally, two or three other minor missions.

ECCLESIASTICAL, LITERARY AND CHARITABLE INSTITUTIONS.

THEOLOGICAL SEMINARY
Of St. Charles Borromeo—Philadelphia.

INCORPORATED IN 1838.

This institution is at present under the immediate direction of the Lazarists or Priests of the congregation of the mission.

Rev. Mariano Maller, C. M. *President.*
Rev. Thomas Burke, C. M. *Professor of Philosophy.*

ST. MARY'S SEMINARY,

WILMINGTON, DELAWARE.

TERMS AND REGULATIONS:

The annual pension for board, tuition, washing, mending linen and stockings, and use of bedding, is $150 00
French, per quarter, - - - - - - - 8 00

Books, stationery, clothes, if ordered, and in case of sickness, medicines and doctor's fees, will form extra charges.

Payments will be made semi-annually in advance.

The age of admission is from 9 to 15 years.

Students entering in the Spring, must bring with them three suits of Summer clothing; those entering in the Fall, will bring three suits of Winter clothing: all will require to

have six shirts, six pairs of stockings, six towels, six handkerchiefs, and three pairs of shoes or boots.

The scholastic year will commence on the 16th of August and terminate on the first week of July. No deduction will be made for absence during the vacation. P. Reilly, *Principal.*

ST. PETER'S BOARDING SCHOOL
For Young Ladies.

WILMINGTON, DELAWARE.

TERMS:

Boarding and tuition, also washing and mending, $100 per annum, payable half-yearly in advance.
Music, vocal and instrumental, $10 per quarter.
Use of piano, $2 50 per quarter.
Use of bed and bedding, *if not provided by the parents*, $1 50 per quarter.

Address Sisters of Charity, St. Peter's Boarding School, Wilmington.

LADIES OF THE SACRED HEART,
AT M'SHERRY'S TOWN, NEAR CONEWAGO.

ST. PAUL'S FEMALE ACADEMY,
PITTSBURGH, PA.

Under the care of the Sisters of Charity.

This institution is in a beautiful and healthy situation. The usual branches are taught. The charge for board and tuition is $100 per annum. The extra charges are few and moderate. Day scholars are also received.

Application to be made to the directress of the Academy.

St. Joseph's Female Orphan Asylum, corner of Spruce and Seventh streets, Philadelphia, contains at present 100 orphans, and is under the charge of six Sisters of Charity.

St. John's Male Orphan Asylum, in Chesnut street, contains 60 orphans, and is served by eight Sisters. Besides the Asylum, they conduct also

Two Day Schools for Girls.—In one the terms are only $1 00 on entrance annually. In the other which is a select school, the terms vary from $3 to $5 per quarter, payable in advance. Fancy Needle-work, Embroidery in Chenille and Bullion, &c. $3 per quarter. These schools occupy a considerable portion of the basement of St. John's Church; where the Sisters have also a class for young women, who live at service, and who wish to be instructed in reading and writing.

ST. MARY'S FREE SCHOOL, is situated in Sixth street, near Spruce. Three Sisters of Charity have the charge of it. The number of female children who attend it, is about 200. The Sisters of this school have also a class of young women similar to that of St. John's, which assembles twice in the week.

ST. PAUL'S ORPHAN ASYLUM AND DAY SCHOOL in Pittsburgh, is under the charge of four Sisters of Charity. It maintains 20 female orphans, and affords instruction to 125 children.

ST. MARY'S SCHOOL in Pottsville, Pa. under the charge of two Sisters of Charity; Sister MARY IRENE, *Sister Servant.*

ST. PETER'S DAY SCHOOL in Wilmington, Del. under the charge of one of the Sisters from the Boarding School for Young Ladies.

ROMAN CATHOLIC BENEVOLENT SOCIETY of Philadelphia.—An Association of Ladies, who, principally during the Fall and Winter, visit the distressed poor, affording them such aid as is at their disposal in the way of clothing, provisions, money, &c. The society has been in existence for many years, and has undoubtedly done much to relieve suffering and distress. The funds are raised chiefly by charity sermons, as the number of regular subscribers is small. Annual subscription, $2.

RELIGIOUS ASSOCIATIONS.

Pennsylvania Catholic Total Abstinence Society,
ESTABLISHED JUNE 25, 1840.

CATHOLIC CIRCULATING LIBRARIES are in existence in Philadelphia, (where there are five or six,) in Pittsburgh, Pottsville, &c.

RECAPITULATION.

Churches,	82
Chapels,	11
Clergymen on the mission,	8
Clergymen otherwise employed,	2
Ecclesiastical seminary,	1
Academy for boys,	1
Female academies,	3
Schools,	5
Orphan asylums,	3
Religious associations,	12

DIOCESS OF LOUISVILLE.

THE Diocess of Louisville, which embraces the State of Kentucky, is now governed by the Rt. Rev. Benedict J. Flaget, who is assisted by the Rt. Rev. Guy J. Chabrat, *Coadj.*

CHURCHES AND CLERGY.

KENTUCKY.

Louisville, St. Louis, Rt. Rev. Benedict J. Flaget, D. D.
Rt. Rev. Guy J. Chabrat, D. D. *Coadjutor.*
Very Rev. Ignatius A. Reynolds, *Vic. Gen.*
Rev. John McGill,
Rev. John Quinn.
German Church—Rev. Charles Blanc, *Pastor.*

Bardstown, Nelson Co. Church of St. Joseph—Rev. J. M. Spalding, D. D. *Pastor.* He is assisted by the Rev. gentlemen of St. Joseph's College. Five other stations are visited by the pastor of the Cathedral.

St. Thomas' Church, Nelson Co.—Rev. Jno. Bruyere, who attends the church at *New Haven* and four stations.

Fairfield, Nelson Co. St. Michael's, } Rev. J. Elliott, who at-
Taylorsville, St. Benedict's, } tends two stations.

Nazareth, Nelson Co. St. Vincent of Paul—Rev. J. Haseltine.

Bullett Co. St. John the Baptist, once a month—Rev. J. Haseltine.

Portland, near Louisville, Rev. F. X. Evremond.

Grayson Co. St. Paul's,
St. Benedict's,
St. Augustine's,
Breckenridge Co. St. Anthony's, } Rev. A. Degauquier, who attends six stations.

Meade Co. St. Theresa's—Rev. Charles Coomes, who attends seventeen stations.

Hardensburgh, Breckenridge Co. St. Romuald—Rev. Joseph Adams.

Davies' Co. St. Lawrence, } Rev. W. S. Coomes.
Owenborough, St. Stephens, }

Union Co. Sacred Heart, } Rev. E. J. Durbin and Rev. A.
St. Ambrose, } Hagan, who attend four distant
Graves Co. St. Jerome, } stations.

Marion Co. Holy Cross—Rev. Robert Byrn, who also attends St. Vincent's in Nelson Co. and five stations.

St. Charles', } Rev. Louis Petit.
Raywick and three stations, } S. J.

Marion Co. Lebanon, St. Augustine's, Holy Mary, Loretto, Conv. and Acad.—Rev. D. A. Deparcq.
Adair Co. St. Bernard's, } Rev. D. A. Deparcq, who
Mercer Co. Danville, St. Patrick's, } attends also five stations.
Washington Co. St. Rose—Rev. J. T. Jarboe, O. S. D. who with the gentlemen of that order, attend five stations.
Scott Co. St. Pius',
Franklin Co. St. Patrick's, at Frankfort, } Rev. J. A. Drew, who attends five stations.
Covington, St. Mary's—Rev. S. H. Montgomery.
Lexington, St. Peter's, Fayette Co.—Rev. Edward M'Mahon.

ECCLESIASTICAL INSTITUTIONS.

DIOCESAN SEMINARY.

This seminary has been established in Marion Co. under the direction of the Lazarists. Rev. P. Chandy, C. M. *Sup.*

NOVITIATE OF THE SOCIETY OF JESUS,

AT ST. STANISLAUS, MARION CO. KY.

Rev. Vitalis Giles, S. J. *Master of Novices*, who are six in number.

DOMINICAN CONVENT,

AT ST. ROSE, WASHINGTON COUNTY.

The following Rev. gentlemen reside in the institution: Rev. J. T. Jarboe, *Superior;* Rev. S. L. Montgomery, Rev. J. V. Bullock, Rev. C. D. Bowling, Rev. A. O'Brien. The fathers attend five or six stations at seven or eight miles' distance from St. Rose.

COLLEGES FOR YOUNG MEN.

ST. JOSEPH'S COLLEGE,

BARDSTOWN, KY.

TERMS:

Tuition alone—in Reading, Writing, and Arithmetic, per annum, - - - - - - $20 00
Do. in English Grammar, Geography, and Practical Surveying, - - - - - - 30 00
Do. in the languages and higher branches, - 50 00
Do. including board, washing and mending, - 150 00

The expenses already incurred in procuring and importing the apparatus, and those to be incurred yearly, for the experiments, mending and replacing instruments, create a necessity of making a small extra charge of $10 per annum for the class of Natural Philosophy.

The following are the names of the officers and professors of the college:

Rev. J. M. Lancaster, *President, and Professor of Mental and Moral Philosophy.*
Rev. R. A. Abel, *Vice President.*
Rev. F. Chambige, *Agent and Professor of Chemistry and Natural Philosophy.*
Rev. W. E. Clark, *Prof. of Ancient Languages and Spanish.*
Rev. Mr. Vitale, *Prof. of French.*
Rev. A. A. And, *Chief Disciplinarian.*
Mr. John T. Talbot, *Tutor.*
Mr. John R. McAtee, } *Profs. of English & Mathematics.*
Mr. Wm. Simms, jr. }
Mr. Ferdinand Heumuller, *Prof. of Music.*
Mr. Patrick Ward, *Assist. in Preparatory.*
Mr. Robert A. Spalding, *Clerk.*
Mr. J. S. E. Norman, } *Prefects.*
Mr. James Shehy, }

ST. MARY'S COLLEGE,

NEAR LEBANON, MARION CO. KY.

TERMS:

Board, tuition in both courses, and washing, per annum, payable half-yearly in advance, - - - - $100
Bed and bedding, when furnished by the College, - 8
Use of philosophical apparatus, - - - - - 10

Books, Stationery, &c. can be furnished by the college at the current prices. No advances will be made by the institution for any article of clothing, or any similar expense, unless an equivalent sum be deposited in the hands of the Treasurer.

Rev. William S. Murphy, S. J. *President.*
Rev. Thomas Legouais, S. J.
Rev. Augustus Thebaud, S. J.
Rev. Chas. Deluynes, S. J.
Rev. Francis Fouche, S. J.
Rev. Henry Dumerle, S. J.
Rev. Lewis Petit, S. J.
Rev. Peter Lebreton, S. J.

There are, besides, two scholastics, and five lay brothers in the institution.

Average number of boarders, 110.

MOUNT MERINO SEMINARY,

On the Stage Road, ten miles from Brandenburg and fourteen miles from Hardensburg.

The year is divided into two sessions.

TERMS PER SESSION, IN ADVANCE.

Board, including washing, mending, fuel and lights, $35
Tuition in the Preparatory branches, - - - - 8
Tuition (with the above) in Surveying, Book-keeping and Rhetoric, - - - - - - - - 12
Tuition (with the above) in the languages, Mathematics and Philosophy, - - - - - - - - 15
Each boarder finds bed and bedding, or pays for them $3 per session.

☞Agents at Brandenburg, *Messrs. Wathen & Co.*
" Louisville, *Messrs. Niven & Blancogniel*, and *James Green, Sr.*

☞On business, address to Brandenburg (post paid)
JOHN B. HUTCHINS, *President.*
Rev. BENEDICT SPALDING, *Assistant.*

Academy for boys at Louisville, containing 50 pupils.

CONVENTS AND ACADEMIES FOR YOUNG LADIES.

Conducted by the Sisters of Charity.

FEMALE ACADEMY OF NAZARETH,

BARDSTOWN, KENTUCKY.

THE TERMS ARE AS FOLLOWS:

Board, Washing, and Tuition in the common branches, viz. Reading, Writing, Arithmetic, English Grammar and Geography; Plain Sewing, Marking and Needle-work, per session, - - - - - $50 00
Board and Tuition in any or all of the following branches, viz. Embroidery, Drawing, Painting in water colors, History, Rhetoric, Botany and Philosophy, per session, - - - - - - - 57 00
Any of the common branches before mentioned, may be joined to the studies just named, without any additional charge.

EXTRA CHARGES:

For each language, French, Italian and Spanish per session, - - - - - - - - - $6 00
Lessons on the Harp, with the use of the instrument, per session, - - - - - - - - - 30 00
Lessons on the Piano and Guitar, with the use of the instruments, each, per session, - - - - - 12 00
Dancing, per quarter, - - - - - - - - 10 00
Bed and bedding, when furnished by the institution, per session, - - - - - - - - - 4 00
The use of books for any or all of the classes, maps, paper, quills, &c. &c. per session, - - - - 3 00

FEMALE SCHOOL OF ST. VINCENT OF PAUL

NEAR MORGANFIELD, UNION CO. KENTUCKY.

THE TERMS ARE AS FOLLOWS:

Board and tuition in any or all of the following branches, viz. Reading, Writing, Arithmetic, English Grammar, Geography, History, Plain and Fancy Needle-work, Marking, Lace-work, Bead-work, Drawing and Painting, $76 per annum, or $19 per quarter.

There is an extra charge for Music and the use of Piano of $24 per annum, or $6 per quarter.

There are 7 Sisters and 35 boarders in this academy.

ST. CATHARINE'S FEMALE ACADEMY,

LEXINGTON, KENTUCKY.

This institution is in a beautiful and healthy situation on North Mulberry street.

THE TERMS ARE AS FOLLOWS:

Boarding and tuition in the common branches, viz. Reading, Writing, Arithmetic, English Grammar and Geography; Plain Sewing, Marking and Needle-work, per quarter, - - - - - -	$30 00
Boarding and tuition in any or all of the following branches, viz. Embroidery, Drawing and Painting; History, Rhetoric, Botany and Philosophy, per quarter, - - - - - - - - - -	33 00
There is an extra charge for the French language, of	5 00
There is also an extra charge for Music, and the use of Instruments, of - - - - - - -	10 00
Bed and bedding, when furnished by the institution,	2 50

FEMALE ACADEMY at Louisville, under the care of five Sisters of Charity.

CONVENTS AND ACADEMIES,

Conducted by the Sisters of Loretto.

The mother-house of the Lorettines is at Loretto, where there are 45 sisters. The number of members in the community is 156.

LORETTO FEMALE ACADEMY,

The LORETTO FEMALE ACADEMY, is in Marion county, Ky. on the road from Bardstown to Lebanon, twelve miles from the former place.

TERMS:

Board and washing, per session, - - - -	$35 00
Tuition in Reading, Writing, English Grammar, Plain Sewing and Marking, per session, - - -	6 00
Tuition in Geography, with the use of Maps and Globes, Fancy Needle-work, Embroidery, Beading, Drawing and Painting, Rhetoric and History, Botany and Philosophy, an extra charge of -	4 00

EXTRA CHARGES.

For Music and use of Pianos, per session, - - -	$15 00
For Music on the Guitar, with the use of instrument,	12 00
For Music on the Harp, with the use of instrument,	30 00
For the French or Spanish Language, - -	5 00
For Dancing, per quarter, - - - -	10 00
For Medicines and medical attendance, unless parents prefer to risk the expenses of sickness, - -	4 00

Payments are made semi-annually in advance.

No boarder is admitted for a shorter term than three months.

No deduction will be made for absence, unless occasioned by sickness.

Convent and Preparatory School of Gethsemane, About twelve miles from Bardstown. The only branches taught are Reading, Writing, Arithmetic, English Grammar, Geography and plain sewing.

TERMS:

(Including board and tuition) per session, - -	$33 00
Extra for bedding, - - - - - -	2 00

CONVENT AND ACADEMY of Bethlehem, near Elizabethtown, Ky.

CONVENT AND ACADEMY of Holy Mary, in Marion county, Kentucky.

ST. MAGDALEN'S CONVENT, near Springfield, Ky. There are 14 professed sisters in this institution, and three novices. They observe the rule of St. Dominic.

FEMALE ACADEMY OF ST. MAGDALEN'S,

NEAR SPRINGFIELD, KY.

THE TERMS ARE AS FOLLOWS:

Boarding and tuition in the common branches, per session, - - - - - -	$30 00

EXTRA CHARGES:

For Grammar and Geography, per session, -	2 00
Globes and use, and Astronomy, do. - -	3 00

Lessons on the Guitar, per session, - -	$ 6 00
Music and use of Piano, do. - -	10 00
Rhetoric, Philosophy, Chemistry and Botany, per session, - - - - -	3 00
Fancy and Bead-work, per session, - -	3 00
Embroidery, do. - - -	1 50
Painting and Drawing, do. - - -	4 00
French, do. - - -	5 00
Bed and bedding, when furnished by the institution, per session, - - - -	3 00

Payments must be made semi-annually in advance.

☞ All communications respecting the academy, addressed to Rev. C. D. Bowling, *Superior;* or to Mother Helen Wheeling, *St. Magdalen's, near Springfield, W. C. Ky.*, will be promptly attended to.

There are at present, 106 boarders in the academy.

School attached to the German church at Louisville, containing 125 pupils.

LORETTO DEAF AND DUMB ASYLUM.

This institution for the mental and moral improvement of female children who are deaf and dumb, is under the direction of Miss Eulalia Flaget, who is assisted by Miss Antoinette Bernier, and Miss Louisa Jarrige.

TERMS:

For Board and Tuition per annum, - -	$100 00
For Bed and Bedding, if furnished by the institution, and for washing, - - - -	12 00

ORPHAN ASYLUM AND INFIRMARY,

Under the care of Six Sisters of Charity.

AT LOUISVILLE, KY.

The number of orphans in the asylum is forty-two.

RECAPITULATION.

Churches and chapels, - - - -	40
Other stations, - - - - -	70
Clergymen on the mission, - - -	27
Clergymen in various institutions, -	23
Ecclesiastical institutions, - - -	3
Literary institutions for young men, -	4
Female religious institutions, - -	3
Academies for young ladies, - -	11
Schools for boys, - - - -	2
Charitable institutions, - - -	2

A LIST OF THE

CATHOLIC CLERGYMEN

IN THE UNITED STATES.

Arch-Diocess of Baltimore.
Most Rev. Samuel Eccleston, D. D.

Rev. Barber, Samuel
Borgna, Philip
Carbery, Joseph
Carey, John B.
Corry, Patrick
Coskery, Henry B.
Courtney, Patrick
Curley, James
Czvitkovicz, Alexander
Damphoux, Edward
Debarth, Lewis
Deluol, Lewis R.
Devos, Peter J.
Dietz, Roger
Dolan, James
Donelan, John P.
Dubuisson, Stephen L.
Dzierozinski, Francis
Elder, Alexius J.
Enders, Joseph E.
Fenwick, George
Fey, Joseph
Flaut, George
Fredet, Peter
Gabaria, Stephen
Gallagher, Michael
Gildea, John. B.
Griffin, Hugh
Guth, Michael
Hickey, John
Joubert, James H.
King, George
Knight, Edward A.
Kroes, Peter P.
Leavy, Patrick
Lilly, Thomas
Rev. Lhomme, Francis
Lucas, James F. M.
Matthews, William
McCaffrey, John
McCaffrey, Thomas
McCloskey, John
McColgan, Edward
McElroy, John
Moore, James
Mudd, Aloysius
Mulledy, Samuel
Murphy, Henry
Myers, Henry
Obermeyer, L.
O'Flannigan, Peter
Piot, B. S.
Powers, James
Randanne, John B.
Raymond, Gilbert
Reid, James
Rey, Anthony
Ryder, James
Sanders, Matthew
Schreiber, Peter S.
Vanhorsigh, Joseph
Vérot, Augustin
Vespré, Francis
White, Charles I.
Woodley, Robert D.
Xaupi, Honoratus X.
Young, Benjamin
Zocchi, Nicholas

Total 69.

Diocess of Detroit.
Rt. Rev. Frederick Rézé, D.D.
Rt. Rev. Peter P. Lefevre, D.D. *Coadj.*
Rev. Badin, Vincent F.

Rev. Baraga, Frederick
Bonduel, Florimond
Bowens, ——
Carabin, ——
Cullen, Thomas
Kelly, P.
Kilroy, Lawrence
Kopp, ——
Kundig, Martin
Morrissey, Thomas
Pierz, ——
Santille, ——
Skolla, Otho
Vandenbroeck, Theod.
Vizosky, ——
Warlop, ——

Total 19.

Diocess of Cincinnati.

Rt. Rev. John B. Purcell, D.D.
Rev. Allig, M.
Anderson, P. A.
Boglioli, Charles
Burlando, F.
Butler, Thomas R.
Bohne, George
Cheymol, William
Clarkson, J. H.
Collins, Edward T.
Conlan, James
Cubero, F.
De Gœsbriand, Louis
De Theux, Theodore
Elet, J. A.
Emig, John P.
Gacon, Claude
Hallinan, Daniel
Hammer, Francis
Henni, J. M.
Huber, Francis L.
Horstman, J. M.
Herzog, Henry
Horbard, Maurice
Juncker, H. D.
Lamy, John
Machebœuf, ——
McCaffrey, James
McCallion, Charles
Rev. McNamee, Joseph
McLaughlin, Peter
Montgomery, C. P.
Mignard, P.
Navarron, Louis
Olivetti, Michael E.
O'Meally, Joseph
Pin, Aloysius
Pozzo, H.
Purcell, Edward
Rappe, Amedeus
Shorb, Basil
Thienpont, Emanuel
Tschenhenns, F. X.
Wilson, George J.
Wurtz, Mathias
Young, Nicholas D.
Young, Joshua M.

Total 47.

Diocess of Vincennes.

Rt. Rev. Celestin De la Hailandière, D. D.
Rev. Bacquelin, Vincent
Bellier, John P.
Benoit, Julian
Bernier, A.
Bessonies, Augustus
Buteux, Stanislaus
Chartier, Stephen
Chassé John B.
Clarke, Michael
Corbe, John
Delaune, Julian
Deydier, Anthony
Ducoudray, Louis
De St. Palais, Maurice
Dupontavice, Hippolytus
Ferneding, Joseph
Fischer, Francis
Guéguen, John
Kundek, Joseph
Lalumiere, Simon
Lefranc, N.
Martin, Augustus
Masquelet, F. M.
Müller, Louis
Neyron, Louis

Rev. O'Rorke, Michael
Oppermann, Charles
Parret, Anthony
Rudolf, Joseph
Schniederjans, Conrad
Shawe, Michael
Sorin, L.
Weinzœpflen, Romain
Total 34.

Diocess of Dubuque.

Rt. Rev. Matthias Loras, D. D.
Rev. Alleman, J. C.
Causse, James
Crétin, Joseph
Galtier, S.
Godfert, A.
Mazzuchelli, S.
Pelamourgues, A.
Petiot, Remigius
Perraudin, John
Ravoux, L.
Total 11.

Diocess of St. Louis.

Rt. Rev. Joseph Rosati, D. D.
Rt. Rev. Peter R. Kenrick, D. D. *Coadj.*
Rev. Amat, M.
Brandts, John
Brickwedde, Augustus
Buschotts, James G.
Carrell, George A.
Calvo, Michael
Cellini, Francis
Cercos, M.
Collins, Michael
Cohing, James
Cotter, John
Cusack, Thomas
Dahmen, F. X.
Domenach, Michael
Devos, P.
DiMaria, Francis
Donnelly, P.
De Smedt, P.
Ellate, John
Escoffier, D.
Rev. Eisvogels, Anthony
Figari, Hector
Fischer, J. P.
Fontbonne, J.
Fortmann, Henry
Gandolfo, Hippolytus
Gleizal, John
Hamilton, George
Helias, Ferdinand
Heim, Ambrose
Hoecken, Christopher
Hoecken, Adrian
Irisarri, Joseph
Kenny, John
Kunster, Joseph
Larkin, John
Lutz, Joseph
Loisel, Regis
McCabe, P.
Meyer, Charles
Mengarini, Gregory
Nota, Leonard
Ostlangenberg, C. H.
Paris, Augustus
Parodi, Lewis
Point, Nicholas
Paquin, Joseph
Parondo, Stephen
Raho, J. B.
Renaud, Joseph
Roux, Benedict
Robert, J. B.
Rolando, James
Rolando, Bartholomew
Richardbole, Joseph
Saulnier, Edmund
Shoenmachers, John
Smedts, John B.
St. Cyr, Irenæus
Stahle, N.
Savelli, Nicholas
Timon, John
Tornatore, J. B.
Tucker, Hilary
Tucker, Louis
Tiernan, James
Vanassche, J.
Vanmierlo, Henry

Rev. Verreydt, Felix
Verhægen, Peter
Verheyden, Peter
Vancloostere, Vital
Vandevelde, James
Walter, Cornelius
Wiseman, Joseph V.
Total 77.

Diocess of New Orleans.

Rt. Rev. Ant. Blanc, D. D.
Rev. Anduze, M. B.
Armengal B.
Aclen, Gerhard H.
Alabau, J.
Abbadie, Fr.
Ascensio, Ph.
Barbier, J.
Billon, L.
Boullier, J.
Bonniot, J. M.
Beaupres, P. F.
Brogard, J.
Careta, J.
De Angelis, A.
Deleeuw, Theod.
D'Hauw, E.
Doogan, R.
Doutreluigne, P.
Dupuy, Enn.
Duranquet, H.
Fort, N.
Français, N.
Justiniani, J.
Jamey, V.
Jordan, V.
Ladaviere, P.
Llebaria, P.
Lesnes, J.
Lunel, Cl.
Maenhaut, C.
Martin, J.
Martin, Aug.
Mascaroni, A.
Masnou, J.
Mignard, J.
Mina, V. M.
Menard, Ch.
Rev. Megret, V.
Morachini, J.
Mullon, J. J.
Permoli, B.
Pascual, R.
Plunket, V.
Priour, J.
Raviol, M.
Rousselon, Stephen
Soller, J.
Sautois, J. B.
St. Aubin, C. F.
Sapet, C. M.
Walsh, J.
Total 52.

Diocess of Natchez.

Rt. Rev. John J. Chanche, D.D.
Rev. Desgaltiere, A.
Francois, Claude
O'Reilly, M. D.
Total 4.

Diocess of Mobile.

Rt. Rev. Michael Portier, D.D.
Rev. Bach, D. F.
Bazin, John
Chalon, Gabriel
Cessant, ——
Guinand, Symphorian
Hackett, Patrick
Lima, Antonio
McGarahan, James
Parodies, ——
Portier, J. M.
Rampon, C.
Saintyves, ——
and five others.
Total 18.

Diocess of Charleston.

Very Rev. Richard S. Baker, *Administrator.*
Rev. Barry, John
Bermingham, Timothy
Burke, William
Cronin, Timothy J.

Rev. Doyle, Andrew
Duggin, Gregory
Gifford, J.
Graham, James
Lynch, Patrick N.
Magrath, Michael
McGowan, Patrick
Moloney, Thomas
Murphy, Thomas
O'Neil, Jeremiah F.
ONeil, Patrick
Quigley, Edward
Wallace, James
Whelan, Peter
Total 19.

Diocess of Richmond.

Rt. Rev. Rd. V. Whelan, D. D.
Rev. Downey, Daniel
Hœrner, James
Hitselberger, Alexander
Moriarty, Walter
O'Brien, Timothy
O'Brien, John
Total 7.

Diocess of Louisville.

Rt. Rev. Benedict J. Flaget, D. D.
Rt. Rev. Guy J. Chabrat, D. D. *Coadjutor.*
Rev. Abel, Robert
Adams, Joseph
Aud, A. A.
Badin, Stephen T.
Blank, Charles
Bowling, Charles D.
Bullock, J. V.
Bruyere, John
Byrne, Robert
Chandy, P.
Chambige, Francis
Clark, W. E.
Coomes, Linus
Coomes, Walter S.
Coomes, Charles
Deluynes, H.
Deparcq, David
Rev. Degauquier, A.
Drew, J. A.
Dumerle, Henry
Durbin, Elisha
Elliott, James
Evremond, Francis X.
Fouche, Francis
Giles, Vital
Hagan, A.
Haseltine, Joseph
Hutchins, John
Jarboe, J. T.
Lancaster, James M.
Larkin, John
Lebreton, Peter
Legouais, Thomas
McMahon, Edward
Montgomery, S.
Montgomery, Stephen
McGill, John
Murphy, William
O'Brien, A.
Petit, Lewis
Percher, Napoleon
Quinn, John
Reynolds, Ignatius A.
Rogers, Joseph
Spalding, Martin J.
Spalding, Benedict T.
Thebaud, Augustus
Vitale, ——
Total 50.

Diocess of Nashville.

Rt. Rev. Rd. P. Miles, D. D.
Rev. Alemany, Joseph
Hoste, Lewis
Maguire, John
McAleer, Michael
O'Dowde, John
Stokes, Joseph
Total 7.

Diocess of Boston.

Rt. Rev. Benedict Fenwick, D. D.
Rev. Brady, John
Brady, John D.

Rev. Byrne, Patrick
Conway, James
Corry, John
Daly, John B.
Desmilliers, M.
Fitton, James
Fitzsimmons, Terence
Fitzpatrick, John
Flood, Patrick
Goodwin, G.
Hardy, Richard
Kanavan, Patrick
Lynch, Thomas
Lynch, Michael
McDermott, James
McMahon, J. B.
Murphy, Edward
O'Beirne, John
O'Beirne, Patrick
O'Brien, J.
O'Callaghan, Jeremiah
O'Flagherty, Thomas
O'Reilly, James
O'Sullivan, Thomas
Rolof, Francis
Ryan, Dennis
Smyth, James
Strain, James
Tyler, William
Wiley, William
Williamson, Adolphus
Total 34.

Diocess of New York.

Rt. Rev. John Dubois, D. D.
Bishop.
Rt. Rev. John Hughes, D. D.
Coadj. and Admin.
Rev. Andrade, Joseph T.
Bacon, David
Balleis, Nicholas
Bayer, Benedict
Bradley, Patrick
Byrne, Andrew
Beecham, William
Carraher, Bernard
Conroy, John J.
Coyle, Francis
Rev. Curran, Michael
Dufly, Patrick
Gilbride, Michael
Gillick, Philip
Harley, John
Havermans, Peter
Heas, Michael
Imbert, ——
Kunze, Zachariah
Larkin, ——
Levins, Thomas C.
Loughlin, John
Madranno, ——
Manahan, Ambrose
Martin, Thomas
Maginnis, John
Mackey, James
Murphy, Mark
Maguire, Hugh
Maxwell, Miles
McCloskey, John
McCloskey, Patrick
McDonough, James
Mertz, Nicholas
Moran, Patrick
Muppiatti, Alexander
McMullen, Charles D.
McCarron, Michael
McCabe, Bernard
Newel, ——
Nightengale, William
Noethen, Theodore
O'Donnell, Nicholas
O'Donnell, James
O'Neill, Edward
O'Reilly, Bernard
O'Reilly, Philip
Pax, Alexander
Pise, Charles C.
Power, John
Prost, Joseph
Quarter, William
Quarter, Walter J.
Quinn, James
Raffeiner, John
Rattigan, Patrick
Rooney, James
Rogers, John

Rev. Rumpler, Gabriel
Shanahan, John
Schneller, Joseph A.
Smith, Charles
Smith, John
Starrs, William
Teixchira, Dominick
Terhykowich, Louis
Varela, Felix
Vilanis, Felix
Whelan, William
Total 71.

Diocess of Philadelphia.

Rt. Rev. Francis P. Kenrick, D. D.

Rev. Balfe, Joseph,
Balli, Augustin
Barbelin, Felix J.
Barber, Virgil
Borgess, Otho
Bradley, James
Burke, Thomas
Cantwell, ——
Carter, Charles J.
Cody, Joseph
Coombs, Ignatius
Dean, Joseph F.
Devitt, Daniel
Donahoe, Terence J.
Donahoe, Patrick
Dougherty, Michael
Dunn, John P.
Fitzsimmons, Henry
Gallagher, Hugh
Gallagher, Michael
Gartland, Francis X.
Garland, Edward F.
Rev. Gibbs, Andrew
Gibson, M. W.
Gilligan, John
Heyden, Thomas
Karteyvels, Lewis
Keenan, Bernard
Kendeler, Francis H.
Kyle, Thomas
Lekeu, Matthew
Loughran, William
Lemke, Peter
Maher, Pierce
Magorien, Daniel
Maller, Mariano
Marshall, Francis X.
Moloney, James
McCabe, Bernard
McGirr, Terence
Muller, ——
Miller, James
Moriarty, P. E.
Mulholland, David
Nugent, Patrick
O'Conner, Michael
O'Dwyer, John
O'Reilly, John V.
Prendergast, Patrick
Rafferty, Patrick
Rattigan, P.
Reilly, Patrick
Sacchi, Philip A.
Sheridan, ——
Sourin, Edward
Steinbacher, Peter
Steinbacher, Nicholas
Stillinger, Jacob A.
Tschackert, Peter
Total 60.

Number of Catholic Clergymen in the U. States, 579.

OBITUARY.

November 28, 1841.—Sister SOPHIA (CARROLL), of the Nazareth Female Academy, Ky.

December 26, 1841.—At Kaskaskia, Ill. Sister MARY DE CHANTAL (BRAWNER).

January 6, 1842.—Rev. JOHN BESCHTER, S. J. near Abbotstown, Pa.

February 10, 1842.—At Brooklyn, N. Y. Mr. PATRICK FITZSIMMONS, an ecclesiastical student of Rose Hill College.

February 13, 1842.—At Whitemarsh, Md. Rev. EDWARD McCARTHY, S. J.

——— Rev. Mr. BEREL, pastor of St. Martin's, Attakapas, Louisiana.

April 6, 1842.—Sister MILDRED STEWART, at Nazareth, Kentucky.

April 11, 1842.—The Right Rev. JOHN ENGLAND, Bishop of Charleston, S. C. in the 56th year of his age, and 22d of his episcopate.

April 22, 1842.—The Right Rev. HENRY CONWELL, Bishop of Philadelphia, aged 94 years.

April 19, 1842.—At New York, Rev. CARBERRY J. BURNS, in the 32d year of his age.

April 28, 1842.—Mr. JAMES GALLAGHER, a student at the ecclesiastical seminary of Rose Hill, N. Y.

May 1, 1842.—Sister ANN JOSEPH, at the Charity Hospital, New Orleans.

May 8, 1842.—Rev. JOSEPH HAMION, at Logansport, Indiana.

July 6, 1842.—Rev. JOSEPH HEWITT, aged 31 years, of the diocess of Richmond.

July —, 1842.—Rev. FIDELIS GRIVEL, S. J. at Georgetown College, D. C.

August 3, 1842.—At Mobile, Rev. ALOYSIUS MONI, aged 65 years, Rector of the Cathedral at New Orleans.

R. I. P.

CATHOLIC PERIODICALS

PUBLISHED IN THE UNITED STATES.

THE UNITED STATES CATHOLIC MISCELLANY, published every Saturday, in Charleston, South Carolina, at $4 per annum.

THE CATHOLIC TELEGRAPH, published every Thursday, in Cincinnati, Ohio, at $2 50 per annum, in advance, or otherwise $3.

THE CATHOLIC HERALD, published every Thursday, in Philadelphia, at $3 per annum.

THE CATHOLIC ADVOCATE, published in Bardstown, Ky. every Saturday, at $2 50 per annum, in advance, or otherwise $3.

DER WAHRHEIT'S FREUND, (German paper,) published weekly, in Cincinnati, Ohio, at $2 50 per annum.

THE NEW YORK FREEMAN'S JOURNAL AND CATHOLIC REGISTER, published every Thursday in the city of New York, at $3 per annum, in advance.

THE CATHOLIC EXPOSITOR AND LITERARY MAGAZINE, a monthly periodical, published in the city of New York, at $3 per annum.

THE RELIGIOUS CABINET, a monthly periodical, issued at Baltimore, Md. Price $ [illegible] per annum.

ORDO DIVINI OFFICII RECITANDI, MISSÆQUE CELEBRANDÆ, juxta rubricas breviarii ac missalis romani. Published annually, about the 1st of September, by Fielding Lucas, Jr. Baltimore.—Price 50 cents.

THE BOSTON PILOT, published every Saturday in Boston, Mass. at $3 per annum, in advance.

THE NEW ENGLAND REPORTER and Catholic Diary, published every Thursday, at Boston, Mass. Price $2 per annum, in advance, or $3 at the end of three months.

THE WESTERN CATHOLIC REGISTER, published every Saturday, at Detroit, Mich. at $1 per annum.

THE YOUNG CATHOLIC'S CABINET, published monthly at New York.

APPENDIX.

The following information was received after the Almanac was put to press.

DIOCESS OF PHILADELPHIA.

In the account of this Diocess, p. 123, the following changes are to be noticed.

PENNSYLVANIA.

At St. Augustin's Church, Philadelphia, omit the Rev. J. O'Dwyer.—*Beaver Meadows*, Northampton Co. St. Mary's is attended by Rev. J. Maloney.—*Bellefonte*, by Rev. P. Prendergast.—*Butler*, by Rev. Hugh Gallagher.—*Cameron's Bottom*, by Rev. P. Lemke.—*Chambersburg*, Rev. P. Nugent.—*Chester*, Del. Co. St. Michael's, Rev. P. Sheridan.—*Clearfield*, Rev. A. Berti.—*Columbia*, attended from St. James', Baltimore.—*Concord*, Del. Co. once a month, Rev. P. Sheridan.—At *Conewago*, read Rev. Virgil Barber, S. J. instead of Rev. A. Sacchi.—*Cussewago Creek*, Rev. P. Steinbacher.—*Doe-Run*. Rev. P. Sheridan.—*Dromore Township*, occasionally, Rev. P. Sheridan.—*Ebensburgh*, Rev. M. Gibson.—At *Erie*, omit Rev. P. Prendergast.—*Frenchville*, Rev. A. Berti.—*Grampion Hills*, Rev. A. Berti.—*Huntington*, Rev. P. Prendergast.—*Hollidaysburg*, Huntington Co. twice a month, Rev. J. Bradley.—*Honesdale*, Wayne Co. once a month, Rev. H. Fitzsimmons.—*Jefferson*, Rev. M. Gibson.—*Johnstown*, do.—*Lewistown*, Rev. P. Prendergast.—*Little York*, attended from Baltimore.—*Loretto*, read Rev. Jos. Burg, instead of Rev. M. Gibson.—*Milton*, Rev. N. Steinbacher.—*Minersville*, occasionally from Pottsville.—*Monongahela City*, attended from Pittsburgh.—*Murrensville*, Butler Co. St. Alphonsus, once a month, Rev. H. Gallagher.—*Nesquehoning*, Northampton Co. St. Patrick's, once a month, Rev. J. Maloney.—*Oil Creek*, Rev. P. Steinbacher.—*Paradise*, Rev. P. A. Sacchi, S. J.—*Pine Township*, Allegany Co. attended occasionally from Pittsburgh.—At St. Philomena's, *Pittsburgh*, Rev. Sanderle is one of the assistant pastors.—*Pottsville*, instead of Rev. H. Gallagher, read Rev. N. Cantwell.—*Shamoken*, Rev. N. Steinbacher.—*Shippensburg*, Cumberland Co. St. Mary's, once a month, Rev. P. Nugent.—*Sinking Valley*, occasionally, Rev. J. Bradley.—*Strasburgh*, York Co. occasionally from Baltimore.—*Summit*, Cambria Co. once a month, Rev. M. Gibson.—*Waynesburgh*, Franklin Co. Rev. P. Nugent.—*Westchester*, Rev. P. Sheridan.

DELAWARE.

Du Pont's Mills, St. Joseph's, Rev. D. Magorien.

The Rev. Alexander Frasi, and Rev. Alphonsus Montuori, C. M. aid in the direction of the Theological seminary.

In the list of the clergy, p. 143, the following are to be omitted: Rev. Messrs. McCabe, Miller and O'Dwyer.

ARCHDIOCESS OF BALTIMORE.

St. Francis Xavier's Preparatory School,

FOR MALE CHILDREN.

This Institution will be open for the reception of children on the *first Monday in December*, 1842.

It is situated one mile from Emmittsburg, about three quarters of a mile from St. Joseph's, or the Mother-house of the Sisters of Charity, and one mile from Mount St. Mary's College.

The healthiness of the location, the beautiful surrounding scenery, and other natural advantages are too well known to need particular description.

The institution is established by the Sisters of Charity, and will be entirely under their control and direction. Children will be received in the institution between the age of four and eight. A child sufficiently precocious might be received at the age of three. No child will be retained after the age of twelve. In case of early development, this period would be anticipated.

A sufficient number of Sisters of Charity, well qualified for this particular duty, will have charge of the children, and will devote themselves with maternal solicitude and religious fidelity, to the care of their health and comfort, to the formation of their morals and manners, and to their instruction in the elementary branches of a good education.

Spelling and Reading, Writing, Arithmetic, Geography, English Grammar, and the Rudiments of History and Natural Philosophy, will be the branches chiefly taught in this institution. Those children whose parents or guardians wish it, will also be taught French, Latin and Music, but each of these branches will form a separate charge.

The Sisters will spare no pains to instruct the children well in the truths of religion, to instil into their tender minds sentiments of piety, and to train them to the practice of virtue. They will be particularly attentive to the health of the children, and will regulate their diet, clothing, sports and bodily exercise, with a constant view to this important end. In sickness they will nurse them with the care of mothers.

TERMS, PER ANNUM.

The charge for board and instruction, (including Bed and Bedding, Washing and Mending, and Doctor's Fees,) payable half yearly in advance,	$125 00
Clothing, if supplied by the institution, payable half yearly in advance,	50 00
French and Latin, each per annum,	16 00
Music on the Piano, per annum,	40 00
For the use of the Piano, per annum,	4 00
Vocal Music, per annum,	20 00
Pocket money,	3 00

Stationery, postage and medicines, will form separate charges, varying according to the wants of each scholar, but always moderate.

In winter the larger children will wear as a uniform, on Sundays and Holidays, a Blue Cloth Jacket and Blue Pantaloons. In summer the uniform will be brown nankeen. The smaller ones, a Frock-coat with a belt.

Every scholar on entering the institution, must be well supplied with clothing, having at least four complete suits for summer and two for winter, besides the uniform, six pairs of Hose, six Shirts, six Pocket Handkerchiefs, and six Towels.

All bills must be regularly paid as they become due.

There will be no regular vacation; and when a quarter has been commenced, there will be no deduction, if a child is removed before its expiration.

Letters of application should be addressed to *The Mother Superior of St. Joseph's Academy, Emmittsburg, Md.*

A PREPARATORY SCHOOL for girls, has been commenced at the Convent of the Visitation, Baltimore.

Terms.—For pupils under 9 years of age, per annum, $20
" " " 11 " " " 25

Payable quarterly in advance.

Rev. HENRY MURPHY attends the Church at Piscataway, Md. and the stations attached to it.

DIOCESS OF LOUISVILLE.

CEDAR GROVE FEMALE ACADEMY.

On the first Monday of September, 1842, an Academy for the instruction of young ladies, was opened, under the patronage of the Right Rev. Bishops, within a few miles of Louisville, and adjoining the town of Portland. It is conducted by Sisters from the Institution of "Loretto," Marion county, Ky. whose qualifications and long experience in the instruction of youth, will insure the rapid progress of all, who shall be intrusted to their direction.

The site chosen for this institution, and known as "Cedar Grove," is elevated and beautiful. The house, which has been recently fitted out at a great expense, is well suited for its present destination. It will afford comfortable accommodation to a large number of boarders. The garden and grounds, containing four acres, ornamented with shade trees and evergreens, will give to the young pupils ample space for healthful exercise and recreation.

The teachers are Catholics, and devoted to their own faith; they will however receive pupils who profess other creeds, on the condition that they attend the public religious exercises usual in Catholic institutions. No attempt will be made to change their religious opinions. The children of Catholic parents are expected to practise their Christian duties, as prescribed by their church. The academic year is divided into two sessions.

COURSE OF INSTRUCTION AND TERMS, PER SESSION.

Board, including washing, mending, fuel and lights,	$50 00
First Class:—Tuition in common branches, viz: Spelling, Reading, Writing, Arithmetic, English Grammar, Geography, Plain Sewing and Marking,	10 00
Second Class:—Tuition in the common branches, with the use of Maps and Globes, Rhetoric, Composition, Botany, Fancy Needle-work and Bead-work,	14 00
Third Class:—Tuition in any of the above named branches, with Mythology, Astronomy, Natural Philosophy and Chemistry, Mental Philosophy, Lace-work,	16 00

It will be noted that the price of Tuition, except for the extra branches hereafter specified, will not, *per year*, exceed the sum of *thirty-two dollars*.

EXTRA CHARGES, PER SESSION.

Music, vocal and instrumental,	$20 00
For use of Piano and Guitar, each,	3 00
French,	5 00
Drawing and Painting,	5 00

N. B. Payments must be made semi-annually in advance. This rule shall suffer no exception. No deduction will be made for absence, unless occasioned by sickness.

Medicines, medical attendance, and other expenses of sickness, must be paid for by parents and guardians.

The institution will not furnish clothing, books or stationery to pupils, unless money be deposited for this purpose.

Parents and guardians residing at a distance are required to have a responsible agent in Louisville.

The scholars will not be allowed to bring with them any books but those needed for their studies, and books of devotion. Letters to the pupils, except from parents and guardians, are subject to inspection.

As Thursdays will be set apart for recreation, the pupils will be free on that day to receive visits from their parents. The scholars will not be permitted to visit in the city or neighborhood, unless at the request of their parents or guardians, and then only on the days of recreation. In all cases, they must return to the academy before night.

Letters to be addressed, post paid, to Miss Angela Green, or Miss Eulalia Flaget.

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The system of studies embraces all the branches of a Classical and English education.

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Rev. Francis Xav. Evremond, S. J. *Superior.*

Rev. John Larkin, S. J.

There are, besides, one Scholastic and one lay-brother in the Institution.

Rev. J. DEMARCHI is assistant director in the diocesan seminary of Kentucky.

NOTICE.

No returns having been received from the Diocesses of Boston, and Mobile, the statistics of these districts for 1842 have been republished, with a few changes that were known to have taken place. The synoptical table of Catholicity in the United States has been omitted this year, as it was found impossible to arrange it with any degree of accuracy, from the imperfect statements transmitted to the Editor. The returns from some of the Diocesses have been full and satisfactory, but, in most of them, the number of churches and stations, and in a few, the number of clergymen, is only approximately given under the Recapitulation of each Diocess. It is the fond hope of those who have charge of the Almanac, that the statements for future numbers of the periodical, will be more comprehensive, and for this reason more useful to the public.

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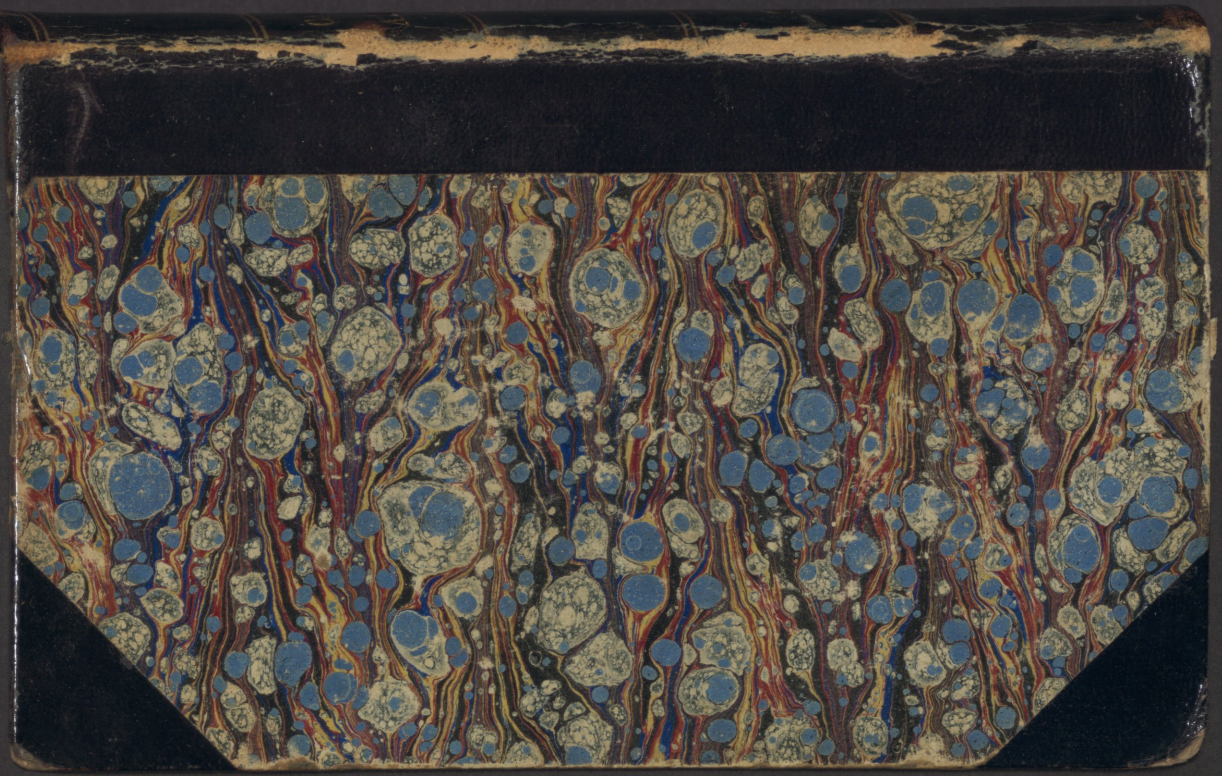
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